

THE Episcopalian

SEPTEMBER, 1971

On its 150th anniversary

HAPPY BIRTHDAY

to the Domestic and Foreign
Missionary Society
Protestant Episcopal Church
in the U.S.A.

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JESUS WAS A FEMINIST

Did Jesus' relationships with women break the customs of the times or ignore them?

JESUS WAS A FEMINIST. Jesus is the historical person who lived in Palestine two thousand years ago, whom Christians acknowledge as Lord and Savior and whom they should "imitate" as much as possible. A feminist is a person who advocates and practices treating women primarily as human persons and willingly contravenes social customs in so acting.

So far as we can tell, Jesus neither said nor did anything which indicates He advocated treating women as intrinsically inferior to men. On the contrary He said and did things which indicate He thought of women as the equals of men, and in the process He willingly violated many social customs of His time.

Children, Slaves, and Women

The status of women in Palestine during the time of Jesus was decidedly inferior. Even though the Scriptures portray several heroines, rabbinic customs of Jesus' time—and long after—prohibited women from studying the Scriptures (Torah). One first-century rabbi, Eliezer, put it sharply: "Rather should the words of the Torah be burned than entrusted to a woman. . . . Whoever teaches his daughter the Torah is like one who teaches her lasciviousness."

Women, along with children and slaves, were not obliged to recite the *Shema*, the morning prayer, nor prayers at meals. In fact, the Talmud states: "Let a curse come upon the

man who [must needs have] his wife or children say grace for him." Moreover, in the daily prayers of Jews there was a threefold thanksgiving: "Praised be God that He has not created me a gentile; praised be God that He has not created me a woman; praised be God that He has not created me an ignorant man."

It was obviously a version of this rabbinic prayer Paul controverted in his letter to the Galatians: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Women were also restricted in public prayer. They could not be counted toward the number necessary for quorum to form a worshipping congregation. Classified with children and slaves, they similarly did not qualify. In the great temple at Jerusalem they were limited to the women's court, which was five steps below the court for the men. Women were separated from men in the synagogues and of course were not allowed to read aloud or take any leading function.

The attitude toward women was particularly epitomized in the institutions and customs of marriage. For the most part the woman's function was defined exclusively in terms of bearing and rearing children. Women were almost always under the tutelage of a man, either the father or husband or, if a widow, the dead husband's

brother.

Rabbinic sayings provide an insight into the attitude toward women: "It is well for those whose children are male but ill for those whose children are female. . . . At the birth of a boy all are joyful, but at the birth of a girl all are sad. . . . When a boy comes into the world, peace comes into the world; when a girl comes, nothing comes. Even the most virtuous of women is a witch. . . . Our teachers have said: Four qualities are evident in women. They are greedy at their food, eager for gossip, lazy, and jealous."

Women in first century Palestine and Judaism enjoyed a bleak prospect.

Feminism and the Gospels

The Gospels, of course, are not straightforward factual reports of eyewitnesses of the events in the life of Jesus of Nazareth as one might find in the *New York Times* or in a critical biography. Rather, they are four different faith statements reflecting at least four primitive Christian communities who believed Jesus was the Messiah, the Lord, and Savior of the world.

The Gospel writer-editors did not try to winnow out their own cultural biases and assumptions. Indeed, it is doubtful they were particularly conscious of them.

Whatever Jesus said or did comes to us only through the lenses of the first Christians.

The overwhelmingly negative attitude
Continued on page

By Leonard Swidler

Dr. Swidler's article, containing more examples than we were able to include, originally appeared in *Catholic World*, January, 1971, and is excerpted here by permission.

THE EPISCOPAL

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—THE EDITORS

GULLAH RESPONSE

I do appreciate the fine article which THE EPISCOPALIAN carried on the Day Care Center on Younges Island. The response from across the Church has been heart-warming, and this project now seems firmly established. We in South Carolina are grateful to you for his concern.

There is one item which needs clarification for you are giving us credit we do not deserve. The \$10,000 of which the article speaks was a grant from the National Church, as a result of a request from a young VISTA worker in the area. This young lady put together the material, worked assiduously to get her acts, and was primarily responsible for the grant's being made. The Diocese of South Carolina has contributed to this work by joining with the Methodist Church in procuring a bus to transport the children to and from their homes to school. We have contributed personnel, who give of time and talent to make the operation successful. But the great impetus came from the response of our National Church to a need of the rural poor in South Carolina.

THE RT. REV. GRAY TEMPLE
Bishop of South Carolina

ED NOTE: Thank you, Bishop Temple, for correcting our error on the source of the grant for the Younges Island Center.

The article entitled "From Gullah to 1971" [interested me]. I may send a check to help them with their building operation. Will you kindly let me know how the check should be made out and where it should be mailed?

LORRAINE F. JONES, JR.
Kirkwood, Mo.

I feel that I must do something to help these people. Do you know to whom I could write about making a contribution to their Day Care Center?

ELIZABETH ROUNTREE
Corpus Christi, Texas

ED NOTE: Those interested in helping with the Day Care Center should write to: The Rt. Rev. Gray Temple, Bishop of South Carolina, Drawer 2127, Charleston, S.C. 29403

CASSELS: PRO NOT CON

As a woman actively pursuing a professional career in the Episcopal Church, I would like to make a few comments about your article by Louis Cassels, "A Woman's Place?" [July issue]. I find Mr. Cassels' "imaginary interview" neither helpful nor cute. Though his point was to be humorous, his efforts reinforce the old stereotypes that make it difficult for women to contribute their fullest talents to the Church. May I suggest that THE EPISCOPALIAN use this valuable space to more accurately reflect the Biblical image of women. Jesus' attitude and behavior continually show a serious ap-

preciation and respect for the women he encounters.

ELISA L. DESPORTES
Washington, D.C.

WAR FORUM

I was delighted to see the two articles opposing our immoral war in southeast Asia in the June issue. In the past we have greatly hurt the spiritual health of the Church by our refusal to face our collective sin in this war. I urge a Special Convention of the Church to deal solely with this crucial issue.

DANA S. GRUBB
Gaithersburg, Md.
Continued on page 4

Together we can help them



UNICEF PHOTO

Together, we'll buy UNICEF enough vaccine to protect 3 children against Diphtheria, Whooping Cough and Tetanus. Just mail us proofs of purchase from any two Hunt's Snack Pack™ outside cartons. Join Hunt's Snack Pack, and other manufacturers, in helping the world's needy children.

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Here are some ideas on how you can make this program successful.

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Switchboard

Continued from page 3

Hurrah! Praise be to the Lord, Creator of us all! The truth has been released to us concerning the horror of the Indo-China War and our continued presence and involvement there. We salute with pride and thanksgiving the Rt. Rev. John M. Burgess, Bishop of Massachusetts—finally my denomination has chosen to speak out widely on the horror—also the article by George Regas and the ongoing spirit of making known the facts to us Christians at large.

On top of the June issue, the July issue has shown us the lives of some really great men being used by God in a deeply committed way to the life of reconciliation—the Rt. Rev. Robert DeWitt, Bishop of Pennsylvania, the Rev. Paul Washington, and the Rev. David Gracie. We are most grateful for the Presiding Bishop's speaking to issues that contribute to dehumanization. Shalom!

MRS. J. R. SEVERIN
Killen, Ala.

History will prove that attitudes such as expressed in the article, especially when contained in a dignified publication, do have the effect of prolonging the war and increasing deaths on both sides.

This unfortunate war would have long been over if the outspoken war critics had used their energy to bring pressure on the enemy. Instead, this energy has been used to undermine their own president and country in the very delicate area of foreign policy.

J. L. PEPPERL
Rochester, Minn.

GM FORUM

For almost twenty years I have been a member of the board which administers some \$5,000,000 of investment funds for the diocese, parishes, and missions in Tennessee. Obviously, it is our responsibility to handle this money for the best interests of the beneficiaries.

At our last meeting, our bishop stated that the Church in Tennessee had been asked to support a resolution of the Executive Council calling upon General Motors to withdraw from South Africa.

It was the unanimous opinion of the board that the Church—with all its own problems—should not attempt to dictate policy to corporate managements but that any stockholders unhappy with such policies should dispose of the investment.

BARLOW HENDERSON
Nashville, Tenn.

The account in the July issue of THE EPISCOPALIAN of the unwarranted in-

vasion of the General Motors meeting by the Episcopal Church made unpleasant reading for me as a lifelong Episcopalian.

Regardless of one's feeling as to *apathy*, it seems so contrary to Christian principles to advocate that a company discontinue business in South Africa and walk away from its black employees presumably leaving many without jobs. I have long been active in a company which has operated in South Africa for over half a century. We have a substantial proportion of black employees. Two or three have been with us for nearly thirty-five years. Some hold office positions. Our white employees are constantly training blacks in operation of complicated machine tools. The government has never interfered with us although we do have to comply with the local law. Under no foreseeable circumstance will we desert these people.

ARTHUR D. CHILGREN
Chicago, Ill.

COMMUNITY OF BELIEVERS

The editorial by Mr. McCorkle in the April issue speaks of the seeming dilemma the church finds itself in, which its attempts to follow God's commandments in an active way on social issues so divides it that its power to act is impaired.

The way out of the dilemma is to examine the idea that the church (organization, as opposed to "The Church" as community of believers) has an obligation to use its temporal power as in its pressure on General Motors or grants to revolutionary groups. I think for the church to use its power this way is quite wrong, no matter how just the cause.

In any organization, the freedom and power to act or decide is bought or stolen from its individual members; if the organization acts or decides, then its members are no longer free to act individually. Their power to act is diminished by their association with the organizational act, and even their *need* to act is diminished.

The church exists only as an aid to the spiritual well-being of its individual members. No church organization confronts its God or is received into Heaven. That is reserved for its individual members. And if the church weakens its members, by taking their temporal power from them, it weakens its very foundation, and the whole structure collapses.

Should the church stand idly by? No, it has an obligation to use its power to persuade, not direct, its individual members to act.

STEWART S. LARSEN
Kasupe, Malawi

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In preparing our series on the early days of the Domestic and Foreign Missionary Society, we have had great help from many sources—from the Ven. Charles F. Rehkopf of Missouri, from diocesan offices, from college and historical society librarians, and from interested lay people. For illustrations used this month we wish to thank the Rev. Kenneth W. Cameron, archivist of Connecticut (Bishops Seabury and Brownell); Mr. W. P. de Mille, communications consultant of Massachusetts (Bishop Griswold); Mrs. Margarita Nunez of Trinity Parish, New York (Bishop Hobart); and Mr. Martin Natvig of Swarthmore, Pa. (log church). The SPG seal came from *The Story of the Diocese of Connecticut*; Dr. James Milnor from Elizabeth Moulton's *St. George's Church, New York*; and Bishops White and Chase from George Hodges' *Three Hundred Years of the Episcopal Church in America*.

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GODSPELL

HEAD TO FOOT HALLELUJAH



Despite *Godspell*'s exuberance, crucifixion scene is central to production. Stephen Nathan (Christ) comments: "The play is joy—and sorrow—on everyone's level."

I REALLY CANNOT FIND THE WORDS TO DESCRIBE THIS SHOW. "Incredible." "I'm speechless." "It makes you feel great all over." "They said it well in the last song—God is alive." These audience reactions give us a clue to why a new Jesus-Rock musical, *Godspell*, is now breaking records on New York's tough Broadway circuit.

Based on St. Matthew's Gospel, *Godspell* road companies will open in Los Angeles, San Francisco, Chicago, Toronto, and Boston within the next nine months. Plans also include openings in Paris, Brussels, London, Berlin, and Australia. Cuts from the original cast recording (Bell records) are beginning to find their way to radio stations.

What's all the hubbub about? And why such reactions?

According to Producer Joseph Beruh, it's because *Godspell* "has . . . catharsis. You come out feeling cleansed and thinking there is a chance for the world and man."

Conceiver / Director John-Michael Tebelak attributes it to the nostalgic quality of its clown/circus format. "It brings [people] back to a feeling they had when they were children going to church . . . they recapture the compassion, love, and joy—the mystery and magic of religion—they knew as children." Whatever the reason, an evening with *Godspell* appears to be an experience and a half for even the most jaded sophisticate.

It begins out front with a lot of anticipation. Most people are expecting a "good show." Friends have recommended it, or they've read the reviews.

Oddly enough little of the talk touches *Godspell*'s Christian content. Almost as if it's a dirty word. These people are out for fun, and somehow religion and God aren't part of that in their experience.

Then it begins, and out zonks John the Baptist (David Haskell) in his felt striped carnival cutaway. A quick run-down of the Tower of Babbie (with

Text by Leonard Freeman
Photographs by Dirck Halstead



Streamers fly as Joanne Jonas leads "Bless the Lord" number, one of show's most popular. Miss Jonas, like many in cast, stays on stage right through the intermission periods.

David Haskell (right), as John the Baptist, offers Peggy Gordon a glimpse of the future. He says he looks forward to show each day, "finding new fervor in the old words."



During Last Supper scene, cast members clean greasepaint from each other's faces.

modern babblers like Sartre, Aquinas, and Buckminster Fuller), and we are off. John baptizes the crew with lemon juice, a yellow kitchen sponge and buckshot. But who's that clown in the back?

It's Jesus himself (Stephen Nichols), complete with big "S" superman tee-shirt, yellow suspenders, and a red heart (for love) in the middle of his forehead.

You know this is going to be a different kind of evening.

For the next two hours the parables and story of Jesus uncoil and twirl and spring through a pastiche of rock, clowning, and schtick that swooshes past your defenses.

The rich man gathers up his treasures on earth, glomming to himself all the "corn, popcorn, Tuna-surprise, and M & M's" he can get. The prodigal son returns to find his father preparing the fatted calf, "a nice Kosher one." And through it all Jesus is the clown supreme.

The music of Stephen Schwartz is first rate commercial rock that avoids the trap of being contrived and contributes solidly to the mix. Song after song — "Day By Day," "Save The People," etc.—rolls out in an apparently unending supply of show-stoppers. It's not *Superstar*, but your taste won't know the difference.

In the middle comes an intermission that is anything but. It's a party, communion, an offering—depending on whom you ask. The cast takes a break by bringing wine out to the people. People crowd around the stage to gab, mingle, and mix. One showgoer says, "I don't know if people see this as a communion, but we're sure *having* that way."

Surprisingly all this doesn't come off as gimmicky or offensive. Perhaps it's because the show's ten young players seem to be as much caught up in the spirit of what they're doing as their audience.

For Lamar Alford it's a reminder of his childhood in his father's Baptist church in Alabama. And Jeffrey Mylett finds the show "real special" for him because it's helped him see "God has a sense of humor, and we are created in his image."

A good deal of the credit must go to the show's conceiver, John-Michael Tebelak. Done as his master's thesis at Carnegie Tech, the show's raucously joyous approach to the Passion was sparked by a bad Easter worship service.

A committed Episcopalian, Mr. Tebelak decided to attend an Easter sunrise service after several discouraging days of work on another show. What he encountered, however, was a congregation which "buried the body and threw stones on the grave instead of raising Him from the dead."

In the nave, on his way out, he was stopped and frisked by the police. "At that point I decided, well, something has to be done about the Passion story and Jesus because organized religion doesn't seem to be doing it."

His choice: stage Christ and His story according to St. Matthew as a clown show. "A clown is the highest form of the artist—the highest form of man," Mr. Tebelak says. "He not only laughs at himself, but he makes other people laugh at him also. And to be able to do that is to have tolerance and love and jubilation, which is what Christ is about—tolerance, love and jubilation."

The reality is, of course, that Christ and his Passion are about *more* than that. No one avoids the pathos and conflict of the crucifixion, and the play does deal with them. Although perhaps less well because of the cast's high comic profile.

Still, what comes through is a much-needed corrective voice in the Christian's ear. Our age seems to have been in a "downer" for quite some time. And churchmen often appear to have forgotten or lost St. Augustine's advice: "The Christian should be an Allelujah from head to foot."

This show works to recapture that insight. If *Godspell* has an over-riding theme—besides "God can be fun"—it's the message that humor is one of the operative tools of grace. A conveyor of the love and care of God for his people.

As finale the group sings "Long live God." Amen—and long live *Godspell*.



At intermission, cast offers wine to the audience and talks about the play.

Getting to the Back-Home Issues

RETURNING TRAVELERS quickly turn their attention from distant vistas to the local scene. Delegates to the some thirty diocesan conventions meeting this Spring turned their attention from last year's preoccupation with the then up-coming 1970 General Convention in Houston to local concerns, plans, and problems.

Speaking specifically about **Arkansas'** convention, Bishop Christoph Keller said: "It is a different deal. . . ." Different deal also describes many 1971 conventions. For most, the difference lies in restricted budgets, new efforts to co-opt lay persons as decision makers, and changes in canons and constitutions affecting both diocesan planning and work.

On the other hand, resolutions and plans supporting the well-being of clergymen, dealing with current social problems, and continuing overseas relationships indicated that dioceses are not just thinking about themselves.

Most conventions passed their proposed program budgets with dispatch. If delegates debated, the issue was how much to include for the General Church Program, the work all Episcopalians support together in the nation and the world.

To review briefly, General Convention approved programs for 1971 price-tagged at \$23,686,376. The Convention's budget is divided into two parts: 1) commitment sector and 2) faith sector.

Covering the Dioceses

Because the more than 100 annual diocesan conventions (sometimes called convocations or councils) are pretty evenly divided in meeting dates between late Spring, Fall, or late Winter, **THE EPISCOPALIAN** publishes summaries of these actions three times a year. Each of our reports appears two to three months after the last convention held in a particular season (*see February and June issues for earlier actions*).

To those who meet and report early in the season, this must seem a long time. The Spring meetings, for instance, run from March through May. The reports must then be received, collated, checked, and written into an encompassing article, which takes time.

Without the wonderful cooperation given us by bishops, diocesan offices, editors of diocesan periodicals, and diocesan communication departments, there would be no reports at all. We are deeply grateful to them for their help.

—THE EDITORS

The commitment part, 53.6 percent of the total, is supported by diocesan payments through the quota system. The remaining 46.4 percent is the faith sector, to be supported by gifts over and above quota shares. (*See December 1970 issue, page 36.*) Dioceses may designate the objective of their faith sector offerings.

Ten dioceses in the Spring meeting group not only pledged to pay their full quotas but are planning to give to the faith sector.

Chart I
Dioceses Accepting Quota and Giving to Faith Sector

Diocese	Total 1971 Budget	GCP Quota	GCP Pledge	GCP Faith
(1) Central Pennsylvania	\$ 231,000	\$ 89,048	\$ 90,000	\$ 5,000(2)
Iowa	319,245	85,134	85,134	10,000
Maryland	760,437	277,542	277,542	anticip.(3)
New Hampshire	205,545	62,376	65,000	5,000(3)
New Mexico & Southwest Texas	384,597	66,976	66,976	10,000(4)
Northwest Texas	246,733	51,926	51,926	5,000(2)
Rhode Island	461,669	148,780	148,780	20,000*
Southern Ohio	1,148,023	209,075	209,075	16,450(2)
Vermont	135,822	47,441	47,441	10,000(3)
West Virginia	357,643	79,788	79,788	10,212(2)

*Designated. (1) **Central Pennsylvania** is the new name **Harrisburg** adopted this year. (2) **Central Pennsylvania, Northwest Texas, Southern Ohio, and West Virginia**, customarily accepting their full quotas, also included the faith pledge in their budgets. (3) **Maryland** anticipates additional revenue which will enable it to contribute to the faith sector. **New Hampshire** will add confirmation offerings to its faith pledge, and Bishop Hall contributed the \$1,500 salary raise the convention voted him to the faith offering. Although **Vermont** included \$10,000 for faith in its budget, it hopes to raise another \$37,441 so that the commitment pledge and faith offering will be equal. (4) **New Mexico and Southwest Texas'** total pledge toward the faith sector is \$26,000, \$16,000 coming from funds held in escrow from the dioceses' share of the 1970 National quota. The balance (listed in chart) will be contributed by parishes and missions. The offering is designated for Overseas Mission, the National Indian Commission, and a number of specific overseas places.

Twelve dioceses accepted their full quotas but made no pledge to the faith sector.

Chart II
Dioceses Accepting Quota

Diocese	Total 1971 Budget	GCP Quota	GCP Pledge
Connecticut	\$1,143,363	\$470,375	\$470,375
Fond du Lac	182,169	33,528	34,000
Idaho	139,290	20,674	20,674
Nevada	121,346	22,323	22,323
New Jersey	852,244	302,004	302,004
Newark	1,006,858	324,250	324,250
Northern Michigan	88,227	16,660	16,660
Pittsburgh	639,000	156,658	156,658

South Dakota	375,365	33,764	33,804
Spokane	218,497	57,992	58,000
st Missouri	313,813	73,542	73,542
stern Kansas	106,116	21,343	21,343 (3)

1) Although **South Dakota** and **Spokane** met earlier, they are luded here because we have not yet reported on their budget isions for 1971. (2) **Fond du Lac** once again over-subscribed quota. (3) **Western Kansas** divided its budget into commit- portion and faith portion similar to the General Conven- budget. Its pledge is included in the commitment sector of new budget.

The budgets of **nine dioceses** include pledges to the tional Church which are less than the asking quotas.

Chart III
Dioceses Accepting Less Than Quota

Diocese	Total 1971 Budget	GCP Quota	GCP Pledge
Arkansas	\$ 242,300	\$ 67,156	\$ 62,356
Dallas	580,770	229,944	103,400 (2)
Kingston	252,411	47,112	16,200
ng Island	1,119,768	360,498	100,000
braska	247,655	66,280	58,000 (3)
w York	1,675,121	758,822	500,000
lahoma	658,562	105,253	95,754
South Carolina	313,866	85,959	40,000
Springfield	215,072	43,851	25,000

1) **South Carolina** and **Springfield** are included, although they not meet this Spring, because we have not reported on their lgets for 1971. (2) The **Dallas** acceptance is based on 22 per- of its budget. It is operating on a balanced budget for the t time in several years. (3) **Nebraska** delegates passed a reso- on to try to raise the \$8,000 necessary to make up the full ta payment.

1972

Since fiscal planning and the fiscal year vary from dio- ce to diocese, some Spring conventions passed proposed dgets for 1972. The exact figures for the 1972 quotas re not known at the time of the conventions, so they re estimated or simply reported as "full amount in- ded." Some dioceses are also planning to give toward faith sector for 1972.

Chart IV
Diocesan Plans for 1972

Diocese	Proposed Budget	Commitment Pledge (estimated)	Faith (hoped)
Central			
Pennsylvania	\$ 245,000	\$ 90,000	\$ 5,200
wa	355,195	110,200	—
ng Island	1,113,605	full asking	—
braska	282,180	66,280	—
w Mexico &			
Southwest Texas	423,088	full asking	17,000
New York	1,932,000	600,000	—
ewark	1,129,466	full asking	16,000
orthern Michigan	90,651	full asking plus	—
rthwest Texas	254,292	full asking	item included
est Missouri	382,500	80,000	—
West Virginia	358,346	79,788	10,212

A comparison with the other charts will show that **Central nsylvania, Iowa, Nebraska, New Mexico and Southwest as, Newark, Northern Michigan, Northwest Texas, and West ssouri** have raised their sights for 1972. **West Virginia's** deles acceded to the request of the executive board that it "hold line on Missionary apportionments . . . giving congregations opportunity to assume a larger portion of clergy salaries, uce indebtedness, maintain property, and expand parish pro- ms. Under **New York's** new funding system, \$200,000 of the cese's share (quota) of Executive Council's budget will be ed through assessment; another \$400,000 is listed as an ob-

jective under designated funding (the part of the new system similar to General Convention's faith sector).

The Laity

"Surely the predominant idea of the New Testament Church is that it is a fellowship of Disciples of Christ, where each person is given talents to develop and use. Each one of us, be he lay person, priest, or bishop. . . is given the privilege of exercising his talent for the bene- fit of the whole, and our fellowship would be poorer if any individual witness were absent," said Bishop Robert Appleyard in his address to the **Pittsburgh** convention as he expanded on the role of the laity. Many conventions took actions to augment that role.

Arkansas, Fond du Lac, Idaho, Maryland, and North- west Texas had conference type conventions which in- cluded group discussion of diocesan matters as well as the business sessions. The groups often included visitors as well as delegates.

Arkansas, Maryland, Pittsburgh, and West Missouri decided on weekend sessions to make lay attendance easier. **Pittsburgh** and **Rhode Island** gave parishes and missions equal representation in convention based on number of active communicants. **Chicago, New York, and Southern Ohio** passed canonical changes which gave each member of lay delegations one vote in votes by orders.

Connecticut gave approval for the first time for lay membership on the Diocesan Standing Committee. **New- ark** delegates adopted a resolution asking the bishop to authorize a day-long conference to explore ways for parishes to promote greater involvement and commitment of the laity.

Northern Michigan amended its constitution to allow missions to elect their own committees. **Southern Ohio** delegates passed a change in the method of electing depu- ties and members of the Standing Committee to provide for lay election of lay seats and clerical election of clerical seats.

Women

Women delegates seated for the first time numbered 27 in **Dallas** and 36 in **Oklahoma**. **Nevada** elected two women to its Diocesan Council; **Northern Michigan** elected the first female trustees of the diocese and the first women to its Standing Committee. **Northwest Texas** and **West Virginia** made constitutional and/or canonical changes which ended discrimination against women in office holding or committee memberships involving lay people. **Pittsburgh's** delegates voted "to take positive ac- tion . . . to remedy the historical discrimination against women and its destructive effects upon the Christian com- munity, by education of congregations and clergy. . ."

New York delegates agreed that the "Church should repudiate all forms of discrimination against women and actively recruit, enroll, and help provide financial aid to female theological students and . . . seek to provide equal placement for women in its ministry and other positions of leadership." Because women are now such an integral part of the Diocese of **West Missouri**, the Episcopal Church Women meeting concurrently with the diocesan convention voted that it would not again hold its Spring meeting at the same time.

Oklahoma memorialized General Convention not to

Getting to the Back-Home Issues

resolve the question of the ordination of women at its next meeting.

Youth

Seven conventions acted on resolutions to lower the voting age for parish meetings, vestry membership, and delegates to diocesan convention. Parishes in **Long Island, New Jersey, and Oklahoma** may now permit 18-year-olds to vote. The age is 16 in **Northern Michigan**.

In **Western Kansas** new canons permit the parish to set the age limit it chooses. **Pittsburgh** petitioned the state legislature to change the law so it can change canons to permit 18-year-olds to vote. **Arkansas** gave high-school age youth representatives seat and voice in convention. **Newark** defeated a motion to lower the voting age from 18 to 16, and **Southern Ohio** failed to lower it to 14.

West Virginia delegates approved making the president of the Episcopal Young Churchmen a full member of the Diocesan Executive Board. **Idaho** elected a youth representative to Diocesan Council. **Maryland's** young people raised and contributed \$888 toward balancing the diocesan budget.

Maryland passed a resolution urging each parish and mission and each chaplaincy or institution serving young people to provide appropriate pastoral counseling and care to those of draft age, including both those with problems of conscience and those going into the service.

Southern Ohio's Youth Commission will distribute selective service information. This convention also agreed the diocese must get the youth commission's approval on the youth workers it hires.

Clergy

New minimum salaries and/or salary schedules for clergymen were adopted in **Connecticut, Long Island** (\$7,500), **Nevada** (\$7,000), **New York** (\$7,500), **Newark** (up 10 percent in 1972), **South Dakota** (up \$300 annually plus pension), and **West Missouri** (\$6,800 for 1971 and \$7,400 for 1972). Most of these included a sliding scale, provision for annual increments, and urged parishes to follow the same rules.

Dallas asked for a diocesan clergy study to recommend a salary scale; **Maryland** asked the diocese and parishes to take the cost of living index into account in setting salaries for all employees. **Northwest Texas** is undertaking to pay hospitalization and life insurance for its clergy and their families. **Rhode Island** asked for a review of the major medical plan. **Fond du Lac** included continuing education for the clergy in its budget.

Some interesting news about non-stipendiary clergy came from **West Missouri** and **Idaho**. **West Missouri** elevated to parish status a mission which did not have the services of a resident full-time rector. Christ Church, Boonville, oldest congregation in the diocese, employs a priest/librarian from Columbia, thus making it possible to meet diocesan and national canons for parish status.

Bishop Norman Foote of **Idaho** reported, "In the six years since we began the training program for self-supporting priests, we have ordained nine men. Two left Idaho to serve elsewhere: one full time in Texas, one

self-supporting in Pennsylvania. . . . In addition eight Idaho full-time priests have become self-supporting."

Homework

The many resolutions implementing smoother diocesan operation were largely of local interest with the notable exception of **Vermont's** "resolution about resolutions." **Vermont's** new rule says "all resolutions passed by convention shall involve the action and response of our people and shall designate the department or persons to carry out the action." It excludes courtesy resolutions and memorials to General Convention.

Social Concerns

If numbers of resolutions are any criteria, a desire to see a speedy end to the Vietnam War topped the list. Resolutions to this end, addressed to Congress and the President, passed in **Connecticut, Central Pennsylvania, Idaho, New Hampshire, New York, Newark, Rhode Island, Southern Ohio, and Vermont**. In addition **Idaho** asked its members to work and pray toward ending the conflict; **New York** asked Bishop Horace W. B. Doneg to designate a Sunday for offerings to assist Vietnam orphanages; and **West Virginia** dedicated the Eucharist for peace and an end to the war.

Sparked by Executive Council's stock voting action toward influencing General Motors' activities in South Africa (see *April and July issues*), a number of dioceses debated resolutions setting up criteria for church's and parishioner's investments. **Arkansas** delegates defeated a motion of disapproval of Executive Council's stand. **West Virginia** failed to approve a resolution encouraging church members to sign proxy votes favoring the Council's stand. A resolution in **Iowa** calling for General Motors to close out its manufacturing operations in South Africa failed in the lay order. **Northern Michigan** left the voting of proxies up to the diocesan trustees.

After considerable debate **Pittsburgh** delegates directed the officers of the diocese to vote the shares of General Motors stock in favor of management but requested that the representative of General Motors in South Africa remain "on the alert for opportunities to better the lot of the oppressed races and to protest to the government the un-Christian system of *apartheid*."

A separate resolution commended the trustees of the diocese for efforts now under way to develop a plan for the investments of the diocese to generate, yield, and advance Christian principles and asked that their criteria be publicized for the guidance of individuals and parishes.

Southern Ohio delegates agreed to the appointment of a committee on "social criteria for investments" to examine the stock and investment portfolio of the diocese in order to collect and disseminate information on the practices of the firms represented there. **New Hampshire** requested the trustees of the Diocesan Investment Fund to examine the ethics of continuing to hold shares in firms which are large producers of war materials.

Connecticut memorialized General Convention to study the moral, ethical, and theological implications of abortion. In **Fond du Lac** a resolution on abortion was submitted but tabled. **Pittsburgh's** delegates endorsed abortion in certain hardship cases. **Southern Ohio** endorsed repeal of the anti-abortion laws asking that "proper guidance

lines within the medical practice laws" be substituted. It also petitioned the bishop for a study of ways of easing the burdens of those women not choosing abortion and to seek more creative alternatives to the problem than are presently available.

Connecticut and **Iowa** passed resolutions encouraging responsibility and action on the part of dioceses, parishes, and people in the control of environmental pollution.

The Poor

Long Island is in favor of a guaranteed annual income, and **Newark** supported the Family Stability Act. **Rhode Island** protested recent welfare cuts but asked that the public relief rolls be open for inspection. **Vermont** gave \$600 to the Vermont Welfare Rights Organization.

The Law

New Hampshire deplored illegal mass arrests and urged the most scrupulous examination by a Presidential Commission of current court practices as they may affect the protection of due process for the poor, the ignorant, the indigent, and the confessors of political conscience. **New York's** delegates called for a revision of the practices relating to bail and speedy trials for those detained.

Drug Abuse

Iowa adopted a proposal to establish a diocesan drug information source within the Christian Concerns Com-

mission, and **Pittsburgh** asked for investigation of various drug programs, with a view to adopt one of them.

New Jersey heard a detailed report on NARCO—the diocesan sponsored drug rehabilitation center in Atlantic City. **New Jersey's** special interest since 1970 has been work with drug addicts through the Urban Concerns Program. At that time the Program received a UTO grant of \$20,000, and the diocese contributed \$5,000 to start NARCO.

Outreach

A number of Spring conventions heard reports on companion diocese relationships. These included: **Connecticut** and the **Virgin Islands**; **Dallas** and the **Philippines**; **Idaho** and **Bloemfontain**, Africa; **Maryland** and **Lagos**, Nigeria; and **Rhode Island** and **Dacca**, East Pakistan. **Northern Michigan** is helping to support **Alaska's** indigenous ministry program. **Southern Ohio's** delegates suggested the possibility of a companionship with **Hong Kong**.

General Convention was not entirely forgotten as some looked toward 1973. In addition to the memorials reported above, **Arkansas** and **Oklahoma** suggested re-location of Episcopal headquarters to a more centralized place. **Oklahoma** specifically suggested Tulsa.

Maryland recommended in a memorial to General Convention that the provincial system be abandoned.

Reports of Conventions meeting in the Fall will be reported in a Winter issue.

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THE WORLD'S BEST HAPPY ENDING

By Robert Farrar Capon

THE REST OF OUR JOURNEY, once we have passed through that door in the bottom of the world, is predictably unpredictable. The Miller's Third Son following the cocked hat in the gloom has no idea where he is going or what will happen next.

Everyone who reads the story, however, knows that, whatever happens, he will make home safely. Mystery may never stop being mystery, but the happy ending comes on willy-nilly.

It can be argued that the whole business is just an elaborate game of wishing-will-make-it-so. There are answers to that. The first is the old anti-reductionist one-two punch: How do you know that this elaborate game of wishing-will-make-it-so is not the divine device for clueing us in on what, in fact, really is so?

The second is to trot out Pascal's Wager: No matter what happens, we are going to have to wander around down here in the dark of badness as long as we live; why not take a chance on the invisible guide? If he's for real, you win hands down; if not, you only lose what you had to lose

anyway. It is a proposition no betting man would refuse. The worst you can do is break even.

The third answer goes one step further: Even if the invisible guide turns out to be the little man that wasn't there, he sounds nicer than the Crown Prince of the Salamanders. If the whispered love of the Word is a lie, it is at least more appealing than all the ghastly truths we have to put up with.

In the long run, though, who really cares about smart answers? On both sides of the fence, everyone who has his head threaded on straight knows that there is no possibility of proving or disproving these things.

What we think of them is always decided on the basis of taste. If you find something fetching about the idea of the Word making love to creation in the midst of its passion,

you take to it; if not, you will call a spade a spade and brand the whole thing as a cop-out, a fool's promise to do everything someday by doing nothing now.

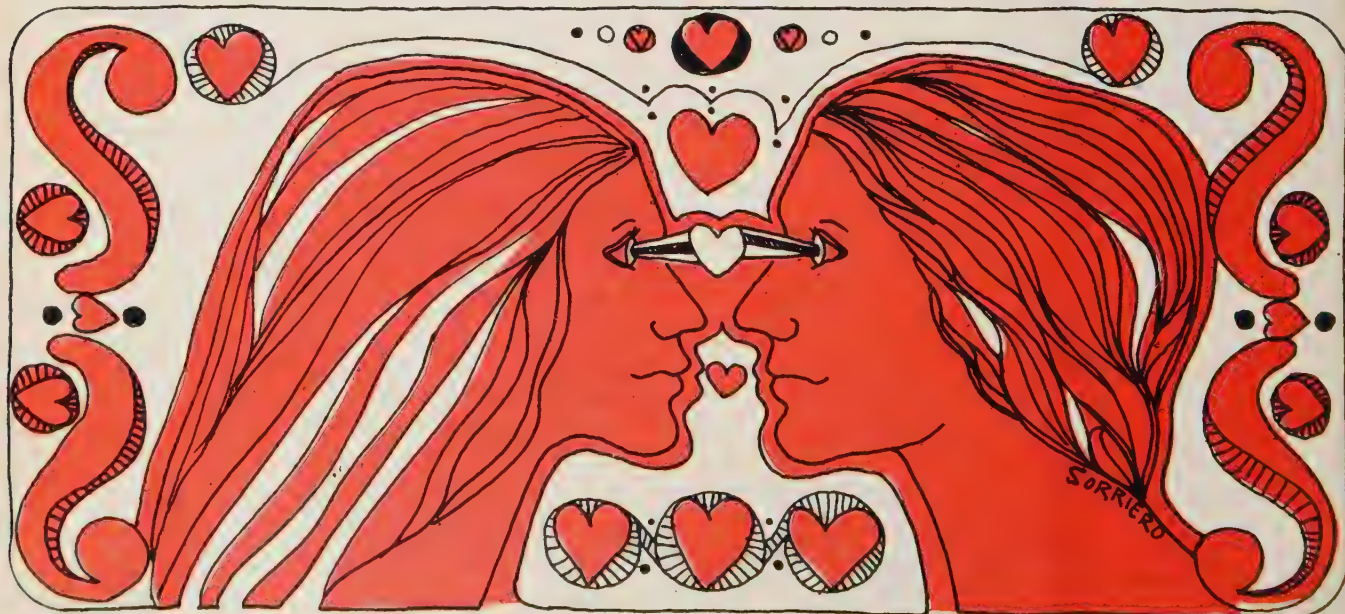
But what you *do* about it all is another question. The world commonly assumes that the faithful are uniformly delighted, everywhere and always, by the faith. That is partly because they have never paid proper attention to the Book of Job and partly because the faithful are sometimes a bunch of fakers who refuse to admit their doubts.

There are days when any honest Christian will admit that he thinks the promises of the Gospel are just so much incredible bologna. Even when he tries to catch the last handful—the *fact* of the resurrection of Jesus—it gives way, and he sees it only as the delusion of a handful of peasants, inflated to cosmic proportions by a tentmaker with excess intellectual energy.

But what he *thinks* has nothing to do with what he *does*.

Ah, you say. Intellectual dishonesty!

Continued on page 36



The Episcopal Church USA began life as a tiny, lonely overseas outpost. One hundred eighty-two years after its beginnings on the Virginia shores, it began the struggle to spread its work. And what a struggle it was. We look at the early days of mission in this, the first installment of a series on the birth and growth of the Domestic and Foreign Missionary Society to which we all belong.

HOW WE BECAME MISSIONARIES

PART ONE Against the Tides

The spiritual life of the Episcopal Church was at its lowest ebb during the closing years of the eighteenth century. The depression lasted at least until 1811, during which time the Church showed few signs of vitality and made little progress.

This spiritual deadness affected all North American Churches, largely the result of a long war's demoralizing effect and the deistic philosophy taught in the colleges, an adjunct of the French Revolution. Thomas Paine was the most popular author of the day.

Communication was difficult and transportation wearisome and slow. By stagecoach or horseback, a trip from Boston to New York took nine days, and from Philadelphia to Charleston a month.

The Episcopal Church had peculiar difficulties added to those common to all Churches in the infant nation. An urban Church in a predominantly agricultural country, it had a distinctly upper-class flavor. Many good colonists, abhorring such a Tory institution, hounded its clergymen, desecrated its churches, and confiscated its glebe lands.

No longer a State Church supported by taxation, it lost both the funds and missionaries formerly provided by the English Society for the Propagation of the Gospel (SPG), which, between 1702 and 1783, had supported 309 ordained missionaries in 202 stations at a cost of £227,454. Its members needed to

learn a practical, voluntary generosity at a time when they had little money.

And, last but not least, the Church's episcopal system was weak.

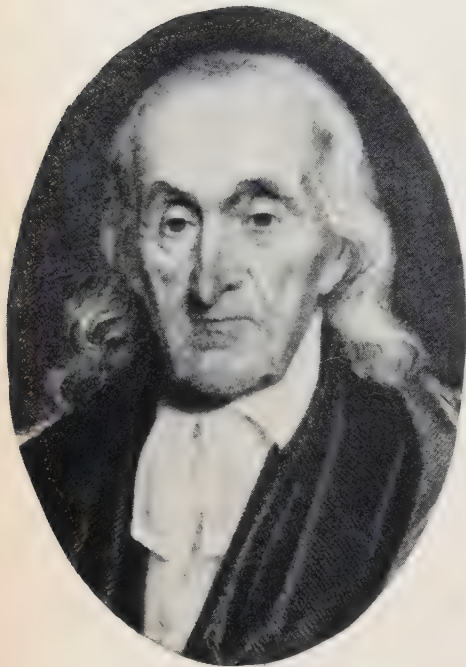
From the founding of Jamestown in 1607 until 1785, when the newly consecrated Samuel Seabury returned from Scotland, North American Anglicans had no bishops at all. By 1963, the next 178-year period, the Church had consecrated 597 of them.

While the colonists obviously needed bishops, none was sent from England. First, although the English regarded bishops as successors to the Apostles, they rarely sent one out to be an apostle. My Lord Bishop was a state official with a large income who lived in palatial splendor. To send such an exalted personage to raw colonists who either lived in woods surrounded by savage Indians or in primitive towns was evidently unthinkable.

Second, bishops being what they were, most colonists did not want them. Jonathan Mayhew, a Boston preacher, said in 1750, "People have no security against being unmercifully priest-ridden but by keeping all imperious bishops, and other clergymen who love to lord it over God's heritage, from getting their feet into the stirrups at all."

The clergy who ministered to Anglicans for the first 175 years on this continent were all educated in England. Either the Church's priests were English—and not necessarily the finest examples—or they were colonists who had gone to England at great expense for training and ordination.

As late as 1761, of those who went to England, only one in five returned; some remained in a more



William White, a 1765 graduate of the College of Philadelphia, was obliged to go to London for ordination. He became rector of Christ Church, Philadelphia, when the Rev. Jacob Duché fled at the approach of the Revolutionary War, and was a chaplain to the Continental Congress. During his long life he ministered to most of the nation's leaders.

Largely responsible for the organization of the Church, he drafted its original constitution. He and William Smith were the principal revisers of the Prayer Book.

William White was consecrated in 1787 at Lambeth Palace, London, to be the first Bishop of Pennsylvania. From 1796 until his death in 1836 he was Presiding Bishop. Serving with tact and ability, no statesman of the Church in his time was wiser nor more influential.

civilized land while others did not survive the journey. And during the Revolutionary War, many fled to Canada or England. Pennsylvania's sole Episcopal priest in 1774 was Dr. William White.

On August 3, 1785, Bishop Seabury presided over Connecticut's first convention and ordained four candidates to the diaconate.

By 1790 the Church had secured the episcopacy for four men—Seabury of Connecticut, Provoost of New York, White of Pennsylvania, and Madison of Virginia. (Dr. William Smith of Maryland, elected in 1783, was never consecrated because the necessary testimonials were withheld. In 1786 he was accused of insobriety at a convention, the only time such a charge was made against him. The diocese then waited until 1792 for Thomas Claggett's consecration.)

They were good men, but they were not dynamic missionary leaders. Seabury was a Tory high churchman of "sterling character, sound learning, and devotion to the Church." Provoost became a talented amateur botanist and eventually resigned his bishopric because of ill health. White was "a saint, a scholar, and a diplomat." Madison was more interested in William and Mary College, of which he was president, than in his diocese.

Of the four, only Bishop Seabury resembled in any wise what one would expect of a bishop in the culture of that age. Since churchmen in Connecticut were strongly attached to the Anglican Church and its traditions, he was able to control his clergy, and laity played little part in Church affairs.

All bishops supported themselves by being rectors of parishes. These duties occupied most of their time, and little was left for episcopal functions.

Public opinion ran strongly against bishops, weakening their position. These first four, however, had the advantage of being modest men. By claiming no authority not given them and by showing moderation and restraint, they eventually won privileges they would not have had otherwise. Of the ten bishops consecrated by 1810, four were dead and one had resigned his see.

To William White must go credit for the Church's first General Convention. Through his persisting vision,

quiet shepherding and encouragement, preliminary conventions met. Finally on July 28, 1789, two bishops, twenty clergy, and sixteen laymen assembled at Christ Church, Philadelphia, for the first of two sessions of the Convention.

New York's violently anti-Tory Bishop Provoost would have nothing to do with Bishop Seabury. Nor would he join Bishop Seabury in consecrating a fourth bishop: Edward Bass had to wait seven years to be consecrated for Massachusetts and New Hampshire, and James Madison had to go to England.

New England Anglicans did not approve of lay participation; the Church in the rest of the states looked askance at the lack of it. Connecticut wanted a Convention to have a separate House of Bishops, but no provision had been made for it. And Connecticut clergy objected to a number of proposed Prayer Book revisions.

After concessions on both sides, the Convention laid a foundation for the Church's organization similar to that of the federal government. This parallel structure is not surprising since many of the nation's leaders were nominal Episcopalians and had worshipped at Christ Church, Philadelphia, at some point between 1774 and 1789.

During the whole proceeding Bishop Provoost sat in a tent and sulked.

Two bishops, twenty-five clergy and twenty laymen met at the 1810 Convention. Conventions were small

"While Baptists, Presbyterians, and Methodists marched westward with missionary zeal, Episcopalians explained to each other why they couldn't."

and uninteresting because they lacked diocesan support.

But the young dioceses were also weak. Massachusetts had a bishop for six of the twenty-two years following the 1789 convention. Samuel Probst's successor, Benjamin Moore, was too mild to lead and was finally stricken with paralysis, leaving missionaries like Philander Chase and Daniel Nash and an active laity to make great strides in upper New York State.

New Jersey, organized as a diocese in 1785, did not have a bishop for forty years. Bishop White was rector of Christ Church, Philadelphia, and emptied mission only in the city and surrounding area.

Virginia suffered from extreme poverty, and the sale of parish glebe lands in 1802 for the benefit of the state dissolved the last of its endowment. Church buildings decayed, and ministrations only infrequently increased as clergy ranks diminished by death and removal.

Maryland suffered under similar conditions except Thomas Claggett, consecrated in 1792, proved an energetic, missionary-minded bishop, and Maryland's legislature voted the glebe lands and buildings to church vestries. In Delaware, North Carolina, and Georgia, the Church was barely alive: Delaware, organized in 1786, had no bishop until 1841; North Carolina did not formally organize until 1817; Georgia became a diocese in 1823.

South Carolina's first bishop, Robert Smith, consecrated in 1795, apparently thought bishops unimportant. He consecrated no one and called only two conventions during his six years' tenure. Eleven years after his death, South Carolina installed its second bishop.

Much lack of vitality in the Church could only result in an almost complete lack of expansive power. In the post-revolution reconstruction period the Church had all it could do to survive. Neither energy nor money was available for missionary activity.

Absence of a missionary movement was also due to the loose confederation of dioceses into a Church which refused to accept responsibility: it had neither power nor means for unified action.

Because bishops had no other means of support than their parishes, no one

thought of them as pioneers. A bishop was the last phase in the development of a diocese; yet in the westward movement, the Church could not flourish without their leadership.

Other denominations with no need for such hierarchy "proceeded to supply the demand which the Episcopal Church was either too weak or too dignified or too badly organized to meet," wrote one chronicler.

Thus, the usual procedure was for a territory to be admitted as a state. From ten to thirty years later, a few priests and laymen would organize the diocese which would be admitted to union with General Convention. Then—sometimes delayed for years as in the case of New Jersey—the diocese elected a bishop. Tennessee, for example, achieved the three stages in 1792, 1829, and 1834; Ohio in 1803, 1818, and 1819.

As early as 1790, five percent of the U.S. population lived west of the Alleghenies. The need for the Church to advance to the frontier was urgent.

Slowly, too slowly, the Episcopal Church moved toward mission. The General Convention of 1792 appointed a Joint Committee to "prepare a plan of supporting missionaries to preach the Gospel on the frontiers of the United States."

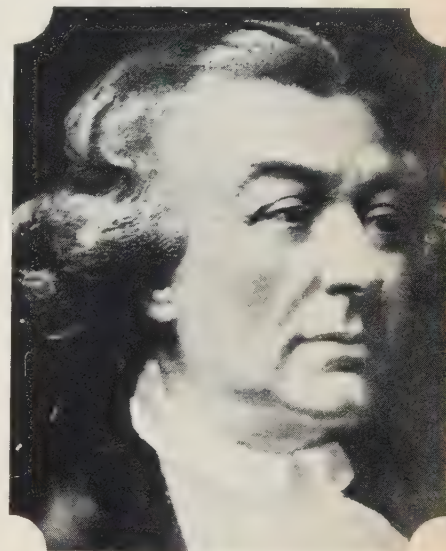
As a result, it passed an act recommending each church have an annual missionary sermon accompanied by an offering collected by diocesan treasurers. The "Mission" Standing Committee consisted of two bishops, four presbyters, and four laymen.

"The bishop of this Church in Pennsylvania" and the Standing Committee together had the power to appoint a treasurer and a secretary and to employ missionaries who would be supported by the funds raised. The Convention asked the Bishop of Pennsylvania to help the missionary effort by preparing an address to be given on the appointed Sunday.

Three years later, however, General Convention abandoned this first united attempt at missionary work and relinquished all such efforts to the individual dioceses. Thirteen years passed before General Convention again considered western expansion for the Church. The only recorded result of the missionary committee's work was one clergyman sent to Kentucky by the Church in Maryland although



Seal of the Society for the Propagation of the Gospel in Foreign Parts, founded 1701 under Royal Charter to minister to overseas Britons and evangelize non-Christians.



Samuel Seabury (1729-1796), doctor and theologian, consecrated in Aberdeen, Scotland, in 1784, first bishop of the American Church.

Bishop Claggett continued to send men to that western outpost in a thin but steady stream.

While Baptists, Presbyterians, and Methodists marched westward with missionary zeal, Episcopalians explained to each other why they couldn't.

In 1808 General Convention appointed a committee to plan the proper method for sending bishops into states and territories where the Church was not organized. In 1811 this committee reported no reasonable way existed to send a bishop into such a situation. So General Convention resolved "that the bishops in Pennsylvania and Virginia be requested to devise means for supplying the congregations of this Church west of the Allegheny Mountains with the minis-

tration and worship of the same, for organizing the Church in the western States."

The choice was poor although bishops were chosen because of frontier territory in their diocese. Bishop Madison cared little about his diocese, and Bishop White had been in twenty-four years as bishop traveled westward. Bishop Madison died in 1812, and Bishop White reported to the 1814 General Convention that the death had "arrested further progress."

Nonetheless this same General Convention crystallized the Church's missionary program by commending all dioceses a South Carolina innovation, the Society for the Advancement of Christianity "to promote knowledge and piety."



Kenyon College's English seminarian, Henry Caswall, read services at this log church in woods near Gambier, Ohio, and likened area to gothic cathedral.

PART TWO

Launching the Barque

Between 1815 and 1835 the Church did grow in both members and territory covered. A bishop's initiative frequently caused growth within the established dioceses, but private, voluntary missionary societies also helped.

The 1796 New York convention formed the earliest diocesan board of missions, and a generation later it supported in whole or part fifty-eight missionaries in seventy stations.

Several years later a few Williams College students held a prayer meeting "in the shadow of a hay-stack and

devoted themselves to the foreign field." This beginning of the Congregationalists' missionary association was an inspiration to nearly all other Churches.

South Carolina had proved its missionary concern by organizing the first state Society for the Advancement of Christianity in 1810.

Pennsylvania's Society stimulated the diocese's work in the western part of the state. Besides providing funds to educate young men for the ministry, it supported several missionaries including the Rev. Jackson Kemp-

Bishop White's young mission-minded assistant.

Mr. Kemper found a desperate need for men on an 1813 three-months journey to Pittsburgh and predicted: "I cannot but think that the establishment of our Church in the whole western part of the United States will depend in a great measure upon this Society." In western Pennsylvania, the people built churches and some offered relatively large salaries of \$1,000 per year, but they could not get men.

Other dioceses had missionary societies but not so strong. Yet Georgia and Mississippi, organized in 1823 and 1826, showed the awakening national interest in missions when they considered missionary societies a necessity from the start.

While the dioceses gradually began to accept missionary responsibility for their areas and established organizations to garner funds and men, the church as a whole remained impotent in the face of its vast opportunities.

The early 1800's were a time of mass migration westward. "Four hundred thousand people crossed the Appalachianians from 1775 to 1800; they poured through the Hudson-Mohawk depression, they traveled the Susquehanna route, the Forbes road, and the Cumberland Gap in the march to Michigan, Wisconsin, Ohio, Indiana, and Illinois."

Many frontiersmen were baptized and confirmed Episcopalians, but the lack of Episcopal clergy beyond the Alleghenies caused them to join vanguard denominations. The little the church accomplished was the work of lone pioneers like Philander Chase.

Bishop White presented the 1817 General Convention with petitions from frontier congregations to form a convention of the western territory, provisionally under the Presiding Bishop. The Convention expressed its sympathy and desire to further the work of the Church, but it disclaimed authority to act.

Constitutionally the Church could recognize only the convention in each state. Thus Convention recommended each diocese send missionaries to its destitute brethren in the western states," absolving itself of responsibility.

The growing need for a national missionary society finally pierced the consciousness of the Church's leaders.

After Pennsylvania's delegates proposed a society to cover "those parts of our own country where the means of grace are not enjoyed; and the Pagan nations, scattered over a large portion of the Eastern continent," the General Convention of 1820 produced a constitution for "The Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions."

Too hastily drawn, the constitution's defects were immediately obvious. An 1821 special session of the Convention held in St. Peter's Church, Philadelphia, corrected it and changed its name to "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Society was composed of the House of Bishops, the House of Deputies, and all persons contributing \$3 or more annually. Life members and patrons of the Society contributed \$30 and \$50 respectively.

The Presiding Bishop was the Society's *ex officio* president; all other bishops were *ex officio* vice-presidents and directors. Twenty-four other directors were to be chosen by ballot at each triennial meeting to coincide with General Convention, twelve to live in or near Philadelphia.

This Board of Directors held its first annual meeting in November, 1821, in the vestry room of St. James' Church, Philadelphia. At its request, Bishop White circulated an address which presented the Church's need.

At its 1822 meeting it appointed an Executive Committee which wrote a letter to all bishops asking them to secure funds for the Society's work.

Bishop Alexander Viets Griswold of the Eastern Diocese was the person most responsible for forming this national missionary society. In 1814 he delivered a charge on "The Missionary Duty of the Church."

The following year the Rev. Josiah Pratt, secretary of the English Church Missionary Society, wrote leading churchmen suggesting mission work cooperation between the two countries.

Bishop Griswold replied, "Most gladly would we unite with you in sending Missionaries to Africa and the East, and hope that the time is not far distant when some of our pious young men will be zealously disposed to en-



Philander Chase, born in Cornish, New Hampshire, in 1775, was reared a Congregationalist. At Dartmouth College he discovered the Episcopal Church through the Prayer Book and was ordained in 1798 to become an itinerant minister in western New York. From 1799 until 1817 he served churches in Poughkeepsie, New York; New Orleans, Louisiana; and Hartford, Connecticut.

His sense of mission was strong, however, and in 1817 he went to new settlements in Ohio without any assured means of support. In 1818 Ohio's few clergy organized a diocese and elected him bishop. He was consecrated the following year.

Sure that the West would best be served by clergy specifically trained for the frontier, he went to England and raised money for Bexley Hall and Kenyon College.

In 1831 Bishop Chase resigned his see; his determined ways had alienated many of his clergy. After a few years' rustication in Michigan, he was called to Illinois as diocesan. From 1843 until his death in 1852 he was Presiding Bishop.



John Henry Hobart, born in Philadelphia in 1775, graduated with honors from the College of New Jersey (Princeton) in 1793. In rapid succession he went from the business world to tutoring to intense interest in the Church. In 1798 Bishop White ordained him deacon, and he served four parishes in the next two years, finally becoming assistant at Trinity Church, New York, where he remained as rector and bishop until his death in 1830.

Hobart was always doing something the Church needed: founded a society for the promotion of religion and learning, the Protestant Episcopal Theological Society, and the Bible and Common Prayer Book Society of New York. He took over *The Churchman's Magazine*, wrote *A Companion for the Altar* and *A Companion for the Festivals and Fasts of the Church*, and indulged in a religious controversy regarding his high church views, a controversy which shook America.

On May 29, 1811, he was con-

secrated to be Assistant Bishop of New York, the first bishop of the American Church to show how a diocese should be run. During his second year he traveled over 2,000 miles, visited thirty-three parishes, and confirmed 1,100. He told his 1813 Convention that Church extension was important, and he wanted a canon requiring parishes to make missionary contributions. He renewed work with the Oneida Indians, and by 1830 every important town in the state had a church with a rector.

This near-sighted dynamo was short and muscular, with a large head and strong voice. He preached vigorously and was naturally domineering, but his warmth and personal charm drew affection and loyalty. "His presence in a room was like a ray of sunshine."

Bishop Hobart's work caused public feeling toward the Episcopal Church to change. "It was no longer tolerated as an amply endowed institution too respectable to be disturbed but too torpid to be feared."

gage in this good work. At present, however, we have not the funds, nor other means of doing much Missionary labor; not even of supplying the want of our own country." He included a copy of his charge.

The London *Missionary Register* reprinted excerpts of it in 1816. In subsequent correspondence Mr. Pratt offered a gift of £200 from the English society should the Church in America form its own organization to preach the Gospel to the heathen. This accounts for an early gift of about \$1,000 to the newly organized society.

The Society's interests were equally divided between domestic and foreign, and funds contributed to the two fields tended to be equal, but initial missionary work was on the domestic frontier.

According to a report to the 1822 Ohio convention, the Church had no ministers in Indiana, Tennessee, Illinois, and Missouri and probably none in the organized territories. Kentucky had several small, scattered parishes and in 1805 Philander Chase became the first rector of Christ Church, New Orleans.

By the time General Convention met in 1823, the Society had employed no missionaries although several volunteered. The Rev. Amos G. Baldwin and other agents explored possibilities in the west, occasionally conducting services and reporting a fertile missionary field.

In 1823 the Society sent the Rev. Melish I. Motte to St. Augustine, Florida, and the Rev. Henry H. Pfeiffer to Indiana. Mr. Motte continued work begun by the Rev. Andrew Fowler in 1821, but the work was so expensive and discouraging that he left within a year. Mr. Pfeiffer stayed at his post two years and reported Vincennes as an excellent opportunity for a missionary.

In the next three years the Society sent men to Alabama, Missouri, Michigan, and Wisconsin. The Rev. Thomas Horrel went in 1824 to Cape Girardeau, Missouri, and in 1825 to St. Louis where he revived a parish started by the Rev. John Ward of Kentucky. His devoted work produced a flourishing parish—now Christ Church Cathedral.

The Rev. Richard F. Cadle went to Detroit where he found a number of churchmen and developed a strong parish. The Rev. Norman Nash, who had worked with the Oneida Indians

in New York before they were removed to the Michigan Territory, was sent to Green Bay to found a school for them. His plans were so grandiose, however, and government aid so long delayed that he resigned in frustration.

Mr. Cadle was sent from Detroit in 1829 to replace Mr. Nash and was fairly successful. His sister Sarah accompanied him and taught at the school, becoming the Society's first unmarried woman appointee.

In 1826 the Society decided to extend aid to Ohio and Delaware and "to count as mission stations all states and territories not yet organized into dioceses, Indian settlements not located in organized dioceses, and some place on the west coast of Africa to be selected by the executive committee."

During the next triennium the Society sent the Rev. Addison Searle to Pensacola, the Rev. Horatio N. Gray to Tallahassee, and the Rev. Raymond A. Henderson to St. Augustine in an attempt to revive the mission in Florida.

In 1828 the Society took its first step toward mission in Greece. It also appointed Eleazar Williams to work with the Oneidas at Duck Creek, near Green Bay, Wisconsin.

Bishops also visited the frontier. Bishop John Hobart of New York journeyed to the Indians at Green Bay in 1828. He stopped at Detroit, consecrating St. Paul's Church and confirming twelve.

Bishop John Ravenscroft of North Carolina visited Kentucky and Tennessee, confirming almost 100 persons on his first visit to Christ Church, Lexington, Kentucky. Besides having the usual difficulties, he found need for "muscular Christianity."

On one stagecoach journey an intoxicated passenger was abusive and profane. "Ravenscroft remonstrated with him in a spirit of fatherly kindness. . . . This only stirred the obstreperous individual into even greater profanity. . . . Ravenscroft violently brought his hand down upon the offender's shoulder and . . . exclaimed: 'Utter another oath, sir, if you dare, and I will throw you under the wheels of this coach!'

"A clap of thunder could not more effectually have silenced the frightened creature."

Bishop Thomas Brownell of Connecticut journeyed several times through parts of Ohio, Kentucky, Louisiana, Mississippi, Alabama, Georgia,

and South Carolina at the request of the Society. He was chosen because, in 1829 at the age of 50, he was the youngest member of the House of Bishops.

He left Hartford in November, 1829, on his first trip and apparently followed the Ohio and Mississippi Rivers, went along the Gulf Coast, and returned home in March, 1830, by way of "the Creek Nation and the Atlantic States." In those four months he consecrated six churches, ordained one priest, confirmed 142 persons, and presided over the organizing conventions of Louisiana and Alabama.

Missionaries were not usually sent to the actual frontier but to the area behind, where settlements were developing. But not enough men were available. Because the Church would not lower its educational standards for clergy, develop a system of circuit riding priests, nor use more lay ministers, work on the western frontier was hampered further.

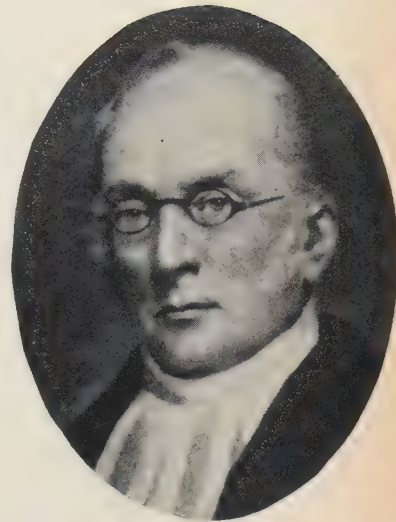
Classic theory says mission is the proper work of the Church, and missionaries perform this function. Missionaries, however, were seldom supported by the Church at large: most of them lived meagerly on the support their parishes could provide; many others used their own resources.

When the Society finally formulated a policy, it was based on some measure of local support. By supplementary stipends it tried to bring the salary level for a regularly appointed missionary to \$500 a year. Many received less. From the journals of the Society, the policy seems to have been an attempt at matching grants.

From the beginning the Society expected auxiliary organizations to help raise funds. Both on a diocesan and parish level, these began to appear in 1822. Women organized most of them. The Board of Directors periodically sent volunteer agents to help these local units and encourage them. Earliest diocesan support came from Pennsylvania and South Carolina.

Even though the Church had the organization for missionary action, results were discouraging. Most bishops apparently would not support the Society for fear of diverting funds from favored diocesan projects.

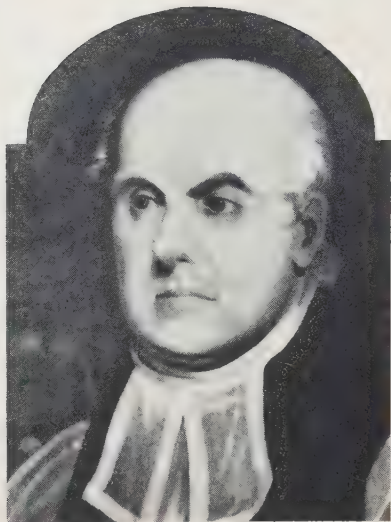
In Virginia Bishop Richard Channing Moore, who multiplied his own clergy from five to 100, was intent on the newly founded Alexandria Semi-



Thomas Church Brownell, Presbyterian, became an Episcopalian after he married one. Born in Westport, Massachusetts, in 1779, this man of varied talents taught Latin and Greek at Columbia, South Carolina; was the first head of the chemistry and mineralogy department at Union College, Schenectady, New York; was ordained in 1816 and consecrated Bishop of Connecticut in 1819; served as head of Washington (now Trinity) College; was rector of Christ Church, Hartford; and died in 1865.

Accounts of the day credit him with: "manly stature, an attractive person, a noble aspect and voice, dignified bearing, kindly manner, graceful elocution."

We must credit him with imagination, fortitude, humility, tact, virtues unlimited and faith unbounded. How else did he manage those arduous missionary tours, searching for stray lambs and organizing dioceses?



Alexander Viets Griswold was born in Simsbury, Connecticut, in 1766 and was educated by his maternal uncle, the Rev. Roger Viets. Marriage in 1785 cut short his formal education, but the next ten years were spent studying at night by the light of the hearthfire and farming by day.

Ordained in 1795, he served Connecticut parishes until called to Bristol, Rhode Island, in 1804. There he learned the meaning of evangelical Christianity although he tempered it with Connecticut conservatism. On May 31, 1810, he was elected bishop of the newly organized "Eastern Diocese," which included all of New England except Connecticut.

Without neglecting his Rhode Island parish, Bishop Griswold was able to report in 1812: "With

very few exceptions I have visited the churches of this diocese once, and some of them a second time." In the 1820's he became rector of St. Peter's Church, Salem, Massachusetts. Upon Bishop White's death in 1836 he became Presiding Bishop by order of seniority. During his episcopate the parishes of the Eastern Diocese increased five-fold, and soon after his death in 1843 the diocese became five.

"His simplicity was almost childlike. . . he was an ideal pastor, and as such, rather than as a prelate, he was beloved in every state of New England. As one Congregationalist admirer expressed it, 'He is the best representative of an apostle I have ever seen, particularly because he does not know it.'"

nary. He did not foresee that his seminary in future would provide missionaries to span the globe.

Bishop Chase already had auxiliaries and did not want agents canvassing his territory. He planned an Every Member Canvass, with all money allocated to diocesan missions.

New York's Bishop Hobart, that fervent missionary to his western wilderness and his Indians, thought agents and auxiliaries would seriously interfere with plans for his own diocese in which "the want of missionaries is as great as in any part of the Union." If a specific project, which would not interfere with his work, should require assistance, he would willingly cooperate with the Society.

The Society's Board of Directors announced to the 1826 General Convention it was "grateful to God that the Society had not been entirely overlooked in the multiplicity of charitable efforts of the present day." It complained these innumerable institutions received aid to the detriment of the Society.

In order to alleviate the financial situation, the Board suggested congregations make their rectors patrons of the Society by paying the necessary \$50 and the number of annual members be increased. It thought, however, an appeal to England for help inappropriate. The mere thought of British societies' offering aid to the West prompted Bishop White to exclaim: "God forbid that so foul a stain should attach to the American Church and to her children."

General Convention continued to commend annual sermons and offerings and an increase of auxiliary societies.

By 1829 the Society had a deficit, and uncertain collections proved embarrassing. The treasurer, Thomas Hale, found his duty "very inconvenient" and resigned. The remedy adopted was the omission of members of General Convention from membership in the Society. While retaining the \$50 fee for clergy patrons, the Society boosted that for laymen to \$100.

By 1832, however, only seventy-five parish and diocesan auxiliaries existed, and the Society had but 251 paying members. Although a churchman from Portland, Maine, proposed a group of

Continued on page 25

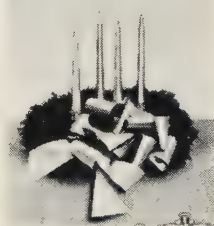
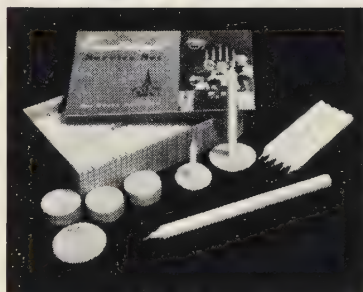
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Becoming deeply interested in the Episcopal Church while in Washington, at the end of his term he studied for the ministry. From Joseph Pilmore he learned much of his evangelical theology. Most of his ministry was devoted to St. George's Church, New York, but he was secretary of the Foreign Committee of the Society for the first year after its reorganization. He also had many philanthropic interests.

"Stout, cheerful, conciliatory but firm, clearheaded, kindly, not brilliant but radiant with a faith he most palpably felt," James Milnor influenced the low church party.



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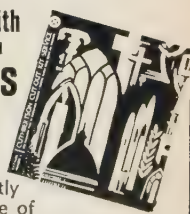
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The Great Convention of 1835

THEIR spoken and written utterances would sound formal and stilted to us. Their dress and manners, too, would strike us as elaborate and artificial. Yet some of them had been born in log cabins, and most of them were intimately familiar with the hardships of travel in rough country and with the uncertainty of finding a dinner or bed at the end of a day's journey. Most of these Episcopalians, as they converged on Philadelphia during the second half of August, 1835, horse-drawn or water-borne, had been on the way for long days.

The 18th General Convention of the Episcopal Church was already set in its triennial rhythm. Fifty years after the Convention in which it was first organized, the American Church numbered fourteen bishops, some 700 clergy, and 36,000 enrolled communicants in twenty-three states. But not a single bishop of them, and only a few itinerant missionary priests, were at work west of Kentucky and Illinois.

Clergy and laity alike, in the established dioceses, had been thinking and talking much of their one-time friends, neighbors, and fellow parishioners among the faithful who had followed fortune to the great central plains or beyond and now were drifting either into the worship of other branches of Christendom or away from any because Episcopal services were not available.

This was a time for forms of ruggedness other than the purely physical. The fourteen bishops, sixty-three clerical deputies, and sixty-one lay deputies descending on Philadelphia knew what it was to hold the faith against popular temptation. They were tough enough in mind and body not to be ashamed of being tender in heart. They put reason and faith together for a reading of life that left them concerned about their fellows beyond the mountains.

Heading them was the Rt. Rev. William White, the second bishop

consecrated for the fledgling nation, aged 87 and in the last year of his life but tall, erect, and clear of mind and speech. Elected to preside over the House of Deputies was the Rev. William Edward Wyatt, rector of St. Paul's, Baltimore, whose dress for church was in the image of fifty years before: "small clothes," silk stockings, shoes with silver buckles, gloves to wear in the pulpit with a finger slit to permit leafing over his manuscript. As a street costume he wore a silk gown.

The Convention assembled in St. Peter's Church, Philadelphia, but moved next day to St. Andrew's and continued there for the two weeks of the session. Parts of days were devoted to other gatherings in other buildings, such as the triennial meeting of the Domestic and Foreign Missionary Society in St. Stephen's Church on the seventh day of the Convention.

The Church's Domestic and Foreign Missionary Society was itself an assurance of a new spirit which had been gathering force.

The bishops and deputies of the Convention of 1835, deliberating in Philadelphia's tidewater heat, faced the missionary vocation of the Christian Church anew and did three notable things, practical and spiritual.

Wise as serpents, they decided that the claims of mission, foreign and domestic, were too diverse to be efficiently administered by the same authority and that each should be put in the charge of a separate committee with its own executive. They fixed on singleness of purpose instead of everlastingly competing claims as the principle of successful administration.

Harmless as doves, they came to the more important conclusion that the body to which both authorities should be answerable ought to be no mere department of the Church but the Church itself. Thus the Convention rewrote the constitution of the Society, making every baptized per-

son a member of the Society, with a missionary obligation laid on him by the Sacrament of Baptism itself.

Finally, they heard again the words of the Great Commission, "*Go ye into all nations . . .*," and voted a canon to provide for creation of the office of Missionary Bishop.

So it continues to this day: the membership of the Domestic and Foreign Missionary Society is defined as that of the Church itself. The Church *is* the Society; one is simply another title for, but a principal activity of, the other.

Some commentators find the practical importance of this change in the constitution of the Society to be exaggerated and believe that the work of mission would have taken the decided upturn it did under the old form as well. Yet the new definition was emphatic and dramatic in putting the missionary obligation of every convinced Christian in the forefront of his consciousness. The fact that the identical change was independently conceived in various of the minds present made it a real leading of the Holy Spirit. But best of all, the change stands on a foundation of profound theological truth, God's eternal desire to share His own nature.

Egocentrically, we often read history in the illusion that former ages realized that they were but precursors of our own time and that they existed only to herald it. There can be no greater fallacy.

It is for us to know that our past was their present, as real and vivid to them as our present is to us. Yet Christians, if they are sensitive to their missionary obligation, do think of ages after their own, and strive to pass the faith on in ever widening circles. The men of 1835 lived their own lives hard, but they were thinking of us, distantly. They set a standard for us, laid out a path for us, and made their Convention a monument.

—HENRY THOMAS DOLAN

Continued from page 22

100 to give \$50 each yearly for five years in order to augment the capital of the Society, the total income from 1829 to 1832 was some \$50,000. The West was greatly neglected and work with the "heathen" confined to Greece. Despite this the Society felt encouraged.

The stumbling early efforts of the Domestic and Foreign Missionary Society ended with General Convention's momentous decision of 1835.

The principle embodied in the New Testament, that the Christian Church is the only missionary society, gave rise to a new Article II of the constitution: "The Society shall be considered as comprehending all persons who are members of this Church." Convention moved membership basis from contributions to Baptism.

For this revolutionary idea, the Church owes gratitude to a revisionary committee of seven but especially to Bishop George Doane of New Jersey, Bishop Charles McIlvaine of Ohio, and the Rev. James Milnor of New York, who first voiced the idea.

The Board of Missions was revised to include thirty members elected by General Convention, all bishops, and all who were patrons before the 1829 Convention. The Presiding Bishop was president.

The Board had full power to control the missionary work of the Church. It met annually, and between meetings administrative matters were handled by two committees, Domestic and Foreign, each with its own secretary, treasurer, and general agent. The Domestic Committee named the Rev. Benjamin Door of Trinity Church, Utica, New York, its first secretary. The Foreign Committee chose Dr. Milnor.

An action scarcely secondary in importance, and equally revolutionary, was Convention's adoption of a canon creating the office of Missionary Bishop. The Church thus offered the episcopate for mission "instead of waiting until her few and scattered children should come begging for the gift."

The usual routine of territory to state to diocese to election of a bishop was no longer necessary. The House of Bishops was empowered to nominate and the House of Deputies to

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elect "Missionary Bishops to serve in States and Territories not organized as dioceses or in any area outside the United States which the House of Bishops might designate."

Between Conventions missionary bishops could be elected by the House of Bishops upon request of the Board of Missions, subject to approval by diocesan Standing Committees. Missionary bishops were given seats in the House of Bishops, to which body they were subject. They were also to submit regular reports to General Convention.

Bishop Doane described the first election of missionary bishops: "In the

Church the representatives of the dioceses are assembled. They wait, in their proper places, the eventful issue, while expectation thrills the hearts of all the multitude which throngs the outer courts.

"In a retired apartment, the Fathers of the Church are in deep consultation. There are twelve assembled. They kneel in silent prayer. They rise. They cast their ballots. A presbyter, whose praise is in all the churches, is called by them to leave a heritage as fair as ever to mortal man, and bear his Master's Cross through the deep forests of the South-West.

"Again the ballots are prepared.

They are cast in silence. They designate to the same arduous work, where broad Missouri pours her rapid tide another, known and loved of all whom, from a humbler lot, the Saviour now had called to feed his sheep.

"A messenger bears the result to the assembled deputies. A breathless silence fills the house of God. It is announced that Francis L. Hawks and Jackson Kemper, Doctors of Divinity, are nominated the two first Missionary Bishops of the Church."

To be continued next month

PART THREE

From Ocean to Ocean

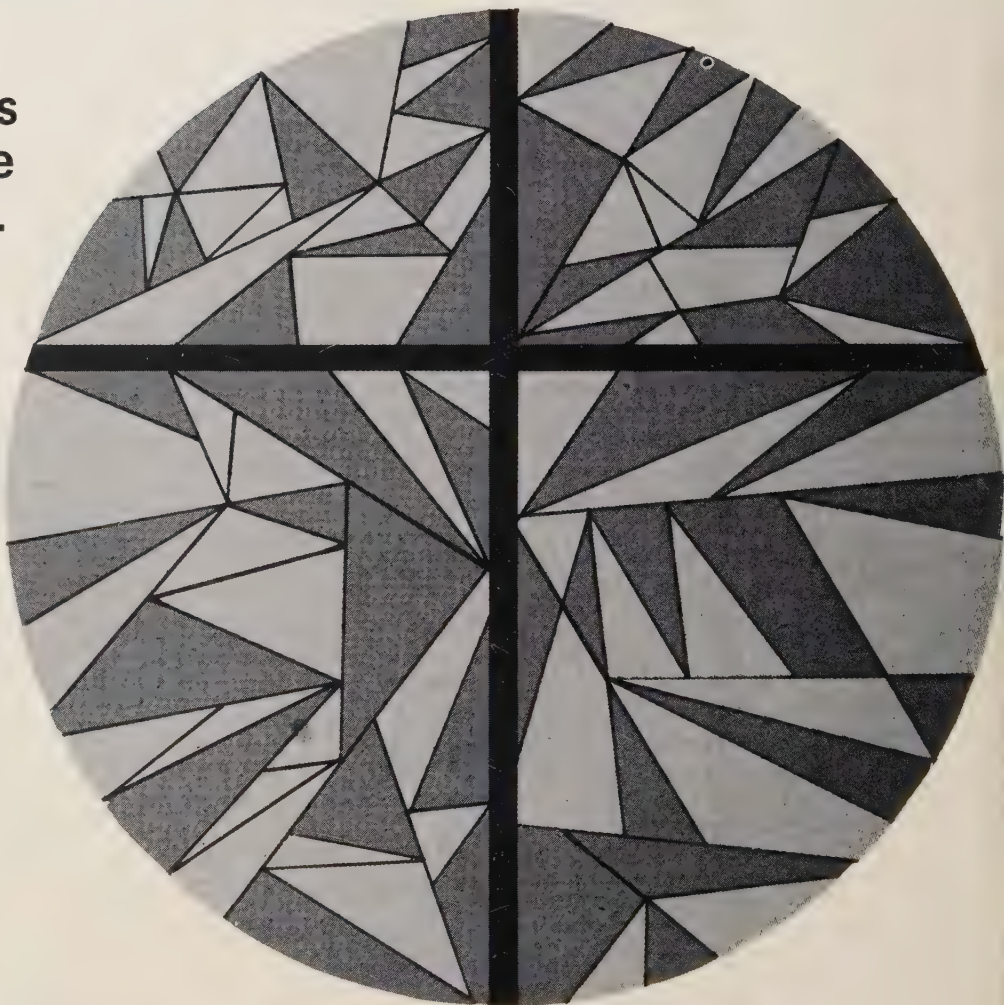
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The need requires much more of us. And, if we think about it, so does our Christian faith.

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WORLDSCENE

Church Schools and The Supreme Court

Episcopal schools in Pennsylvania, Connecticut, and Rhode Island which have been receiving state aid may have to trim budgets this Fall. The United States Supreme Court ruled in June against the aid programs to non-public schools in those states.

The Civil Liberties Union (ACLU) and the Jewish Congress (AJC) followed up the Supreme Court decision by announcing suits against aid programs in six additional states. They are Illinois, Maryland, Minnesota, New York, Ohio, and Vermont. Mr. Melvin Wulf, legal director of the ACLU, and Mr. Leo Pfeffer, special counsel for the AJC, said, "It is difficult to see how any state program granting payment or reimbursement for educational services to parochial schools is valid."

They said they would not challenge aid for bus transportation, nonsectarian textbooks, and health services provided to non-public schools.

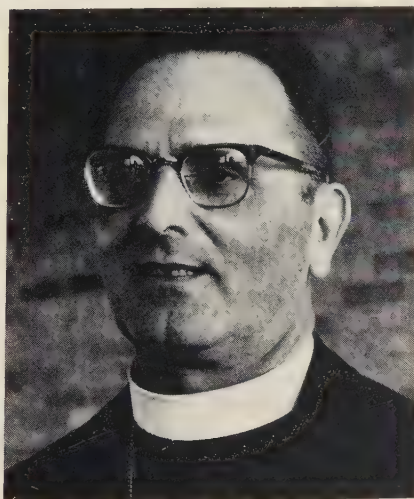
Primate Dies In Brasil

The Rt. Rev. Egmont Machado Krischke, Presiding Bishop of the Episcopal Church of Brasil, died June 28. In 1964 when the Church in Brasil, then a missionary district of PECUSA, chose to become an autonomous body, it elected Bishop Krischke its first Primate.

Born in Sao Leopoldo, Rio Grande do Sul, in 1909, Bishop Krischke attended Southern Cross College, the Theological Seminary in Porto Alegre, and had received Doctor of Di-

vinity degrees from both Virginia Theological Seminary and the University of the South. Ordained in 1933, he served Brazilian churches and taught in seminary until consecrated in 1950 to be Bishop of Southwestern Brasil. In 1955 he became Bishop of Southern Brasil.

The stocky, vigorous leader of the Church in Brasil will be sorely



Bishop Krischke

missed not only in his own jurisdiction but in the United States, and particularly in the Dioceses of Ohio, Southern Ohio, and Indianapolis where he had many friends.

Bishop Krischke leaves his wife Noemi and sons, the Rev. Paulo Krischke and Nelson, and a daughter, Maria Lucia.

Anglican Dean Goes on Trial

The trial of Anglican Dean Gonville French-Beytagh on charges of plotting to overthrow the South Afri-

can government began in Pretoria on August 2.

The 59-year-old dean pleaded not guilty to all 10 charges against him contained in a 38-page indictment.

The state's first witness was Louis Henry Jordaan, a parishioner of St. Mary's Cathedral, Johannesburg, which Dean French-Beytagh heads. He said he had been reporting on the dean's activities to the security police since 1969.

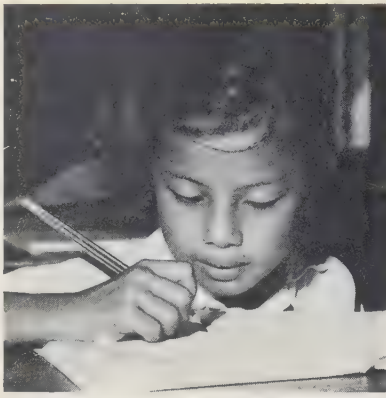
In Mr. Jordaan's reports to the police, read aloud on the first day of the trial, he said Dean French-Beytagh had advocated violence as the only means of overthrowing the government and had revealed he had distributed money for the African National Congress, a banned organization.

The prosecutor stated that the dean had been under security police scrutiny since March, 1967.

Armed Forces: Bishop Hobgood Reports

The Rt. Rev. Clarence E. Hobgood, in his first report since becoming Bishop for the Armed Forces, says that in spite of adjustments in budget and staff, including the lack of a civilian coordinator, "I can report. . . that the work of the Church in the Armed Forces is going forward."

Bishop Hobgood is especially pleased with the high caliber of the chaplains he has met in six months of visiting bases. "Our selection criteria, requiring two years experience in a parish or mission before call to active duty, is the highest of any denomination. Commanders and chaplains at all levels of command have commended us for our



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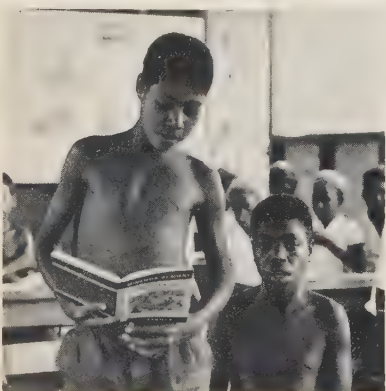
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WORLDSCENE

efforts in this regard. This may be a forerunner of things to come in the 'hoped for' all volunteer force."

The Bishop believes that the real challenge of the chaplaincy lies in the fact that although the Episcopal chaplain's ministry includes the care of Episcopal personnel, he is a member of a team and is by word and example chaplain to all Protestants (and often to Roman Catholics, Jews, and others).

Bishop Hobgood also comments, "As I look at the chaplaincy today, I see it more alive to the personal problems and needs of men and women and youth to the social issues of our corporate life than ever before. At present the Church is quite sensitive to the fact that her ministry must be carried out under many forms. . . . I see the chaplaincy as one of the most significant forms open to us. . . . The chaplain ministers to men and women where they are. . . as a representative of something quite different from the 'where they are.'"

New Ways for Prep Schools

Sewanee Military Academy, Sewanee, Tenn., becomes Sewanee Academy as the familiar drill and ROTC routines are replaced with more emphasis on academics, athletics, and personal counseling. The trustees' decision culminated a four-year study by the regents' committee, including surveys of alumni, parents, faculty, and students. The new headmaster, Henry Hutson of Christ School, Arden, N.C., says his goal is for "the best possible private preparatory school with emphasis on intellectual development in a religious context."

► Shattuck School, Faribault, Minn., and St. Mary's Hall will be fully coordinated this Fall. The Rev. Canon Robert L. Curry, headmaster of Shattuck, will be head of the coordinated schools. Most classes will be held at Shattuck. The Rt. Rev. Philip F. McNairy, Bishop of Minnesota and president of both schools' boards of trustees, made the an-

nouncement, saying: "With a strong feeling that a new educational format must be created to meet the needs of students preparing for college in the 1970's, the trustees . . . have taken this step in the firm conviction that. . . [it] will enhance the educational opportunities available for students at both schools."

► The board of trustees of the Community of St. Mary, Peekskill, N.Y., announced the appointment of the Rev. Julien Gunn, OHC, as headmaster of St. Mary's School. St. Mary's, a boarding and day school for girls, grades 9-12, will enter its 104th year on September 12 under the direction of its first headmaster and the Sisters of St. Mary.

New Episcopal Order: Company of Paraclete

The Company of the Paraclete, a new religious order begun this Spring by Bishop Richard B. Martin, Suffragan Bishop of Long Island and superior-general of the order, has found a site for its first headquarters.

The Rev. Robert C. Harvey, Morristown, N.J., and Mr. Russell T. Morgan, Cocoa, Fla., have moved into a house adjacent to St. Augustine's Episcopal Church, Philadelphia. Mr. Morgan hopes to eventually build a community of twelve men and women at the Philadelphia site.

The order will "provide a ministry to minority groups living in depressed inner city areas."

Members of the order will take one-year vows of poverty, chastity, and obedience; will be self-supporting; and will avoid engaging in political activities. The order may also open headquarters in other cities.

Canada: Aid Without Judgment

The Anglican Church of Canada recently made a grant of \$5,000 to the World Council of Churches to help "draft-age immigrants" from the U.S.

The grant followed a two-year study and will help in counseling and

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explaining draft evaders' legal status in Canada. It will also be used for food and shelter and to assist them in maintaining contact with relatives and friends.

Archbishop E. W. Scott, Canadian Primate, said, "Making the grant . . . doesn't mean approval or disapproval of the decisions taken by the refugees to come to Canada since the Church also supplies chaplaincy services to men in the Canadian forces without necessarily approving the concept of war."

Congressman Asks For Braille Money

Congressman John R. Rarick of Louisiana has introduced a bill into the House of Representatives calling for the issuance of paper money impressed in Braille.

The Netherlands uses a Braille system of denomination identification on currency, Rep. Rarick said, and added it would permit blind people "to 'see' without having to accept the word of someone else."

He quoted statistics that 5.6 of every 1,000 persons—or more than 1 million—are blind in this country.

Illinois Requests Structure Study

How can three dioceses of the Episcopal Church effectively minister to a state? That is the question Illinois Episcopalians would like the Standing Committee on the Structure of the Church to help answer.

A Tri-Diocesan Commission, composed of representatives from the three Illinois dioceses of Chicago, Quincy, and Springfield, has asked for an in-depth study of their state.

Bishops Gerald Francis Burrill, Chicago; Albert A. Chambers, Springfield; Francis W. Lickfield, Quincy; and James W. Montgomery, Coadjutor of Chicago, all attended a meeting where the committee made the request of General Convention's Structure Commission headed by Bishop John P. Craine of Indianapolis.

The three dioceses have been working on matters of common interest since 1965.

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In Person

Dr. **Bruce Merrifield** of Calvary Church, Williamsville, Western New York, is chairman of the Agenda Committee for the 1973 General Convention. . . . **Warren Turner**, former vice-president of Executive Council, is deputy to the rector for parish administration of Trinity Parish, Manhattan. . . . The Rev. **Reinhart Gutmann**, former member of

the Experimental and Specialized Services staff of Executive Council, was named an honorary canon of All Saints Cathedral, Milwaukee. . . .

Bishop **George A. Taylor** of Easton (Maryland), married Mrs. **Anne Pannell**, retiring president of Sweet Briar College, Virginia, in June. . . . The Very Rev. **Sherman E. Johnson**, Dean of the Church Divinity School of the Pacific, resigned this summer to become scholar in residence at the Ecumenical Institute of Advanced Studies, Jerusalem. . . .

Bishop **Russel F. Brown**, 71, of Quebec, will retire August 31 and go to Papua, New Guinea, to teach. Archdeacon **T. J. Matthews** will succeed him. . . . The Rev. **Dr. Charles U. Harris** has resigned after 13 years as Dean of Seabury-Western Theological Seminary, Evanston, Ill. . . .

The Rev. **Onell A. Soto**, vicar of St. Nicholas' Church, Quito, Ecuador, was elected executive secretary of the Ninth Province. . . . Bishop **Walter Mitchell**, 94, retired Bishop of Arizona, died in late May. . . .

Lyn Albrecht, daughter of the rector of St. John's Church, Royal Oak, Mich., is the parish's first female acolyte. . . . The Rev. **Dr. Jules L. Moreau**, 53, professor of Church History at Seabury-Western Theological Seminary, died June 12 of a heart attack. . . .

The Rev. **Wilbur A. Bearheart** is the new field associate with the Dakota Leadership Training Program, a joint effort of the Dakota dioceses and the National Committee on Indian Work. . . . Canon **Burgess Carr** of Liberia, a former World Council of Churches staff member, is the new General Secretary of the All-African Conference of Churches. . . .

St. Augustine's College, Raleigh, N.C., received a Ford Foundation grant to improve recruiting and admission programs. . . . Retired Bishop **Cuthbert C. Robinson** of Moosonee, Ont., died at the age of 79. . . .

Two women new in top church posts are **Ruth Rohlf** of Seattle, Wash., elected President of the American Baptist Convention, and **Lois H. Stair** of Waukesha, Wis., elected Moderator of the United Presbyterian Church U.S.A. . . .

Two more breaks in tradition: The American Bible Society recently named **Alice E. Ball** the first woman executive secretary in its 155-year history. . . . **The Bishop's School** for girls, La Jolla, Calif., will welcome **San Miguel School** for boys to its day school in an educational partnership this Fall. . . .

Helen B. Turnbull, director of the Hannah Harrison School, Washington, D.C., is the new president of the Boston-based North Conway Institute, which deals with drug and alcohol problems. . . . The Rev. **Alva G. Decker** is executive director of Camps and Conferences for the Diocese of Delaware. . . . Sister **Mary Grace**, CSM, is the seventh Reverend Mother Superior General of the Community of St. Mary. . . .

Edwin M. White became lay administrator to the Bishop of Chicago on September 1. . . . **Kitty Seyburn** of Trinity Church, Morgan City, La., is a member of the review committee for the southern regional projects of the General Convention Youth Program.

"The most satisfying of all modern translations" is now in paperback

"Many readers, both Catholic and Protestant," reports a recent *New York Times* article, "have found The Jerusalem Bible the most satisfying of all modern translations in its blending of literary style with clarity of expression." "All in all," says the *Christianity Today* reviewer, "it is a felicitous product of the best of modern scholarship joined with a deep reverence and devotion for the Bible as the Word of God." Just published, the new paperback edition includes:

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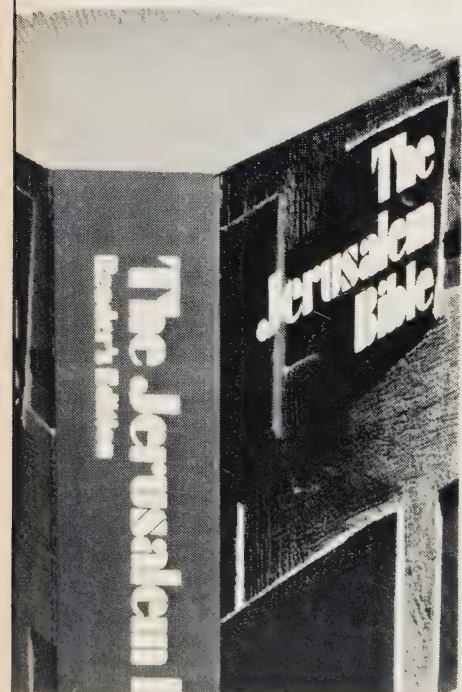
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DOUBLEDAY



Report from South Africa

The Very Rev. Gonville A. ffrench-Beytagh, dean of St. Mary's Cathedral in Johannesburg, South Africa, has been indicted by the South African government for attempted violent overthrow of that government. Bishop Creighton recently returned from a visit with the Dean.

IT IS DIFFICULT to report on the situation of Dean ffrench-Beytagh except in the context of South African social and political strictures. *Apartheid* influences everyone living in the Republic, and its oppressive character affects each individual and event.

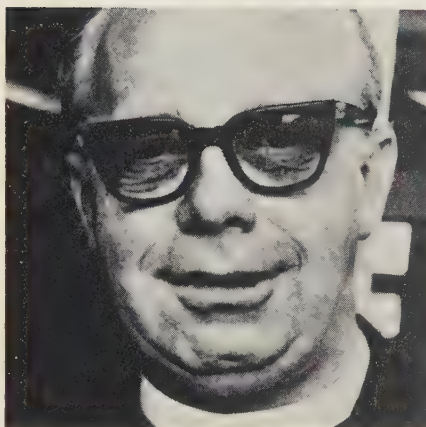
On May 26 I spent some hours with Dean ffrench-Beytagh. Judge William Booth of New York saw him on the afternoon of May 27 after talking with his defense attorney. On both occasions we moved from the Dean's office to a smaller office because of the Dean's assurance that his office was bugged. This was a common experience in other places we visited.

The Dean's Citroen was bombed, and he inspects his present Volkswagon before starting the motor and leaves the doors open before turning on the ignition in order not to confine an explosion. This is illustrative of the tension under which he lives and works.

The Dean's conversation was open, and he expressed great appreciation that we had come. The Special Branch of the Security Police used as the excuse for his arrest the discovery in his apartment closet of a paper shoe box containing incriminating papers, including directions for the manufacture of molotov cocktails. The Dean believes the box was planted and professes to have no knowledge of it or its contents. His housekeeper supports this.

We had no reason to doubt the Dean's veracity, or his innocence, although under the Suppression of Communism Act almost any act or association that can be interpreted as endangering the Republic is a criminal offense.

One suspects the real reason for his arrest is the work he has done on behalf of political prisoners and their families:



Dean ffrench-Beytagh

for legal defense, for the expenses of the families of prisoners to Robben Island, a prison camp at Capetown, and for charity. The government apparently believes the source of the funds and the ultimate recipients are suspect. It is also probable he is in trouble because his cathedral is integrated, the only such church in South Africa.

His office and apartment have been searched, and members of his staff and the Cathedral congregation have been interrogated. After his arrest he was imprisoned in solitary confinement in a lighted cell, with almost no food, no visitors, and with continuous questioning and mental torture. After eight days the British Consul was allowed to see him though the Bishop and other friends were not permitted to do so. He was released on R5,000 (\$7,000) bail.

Only the night before our departure did the Dean give some emotional expression of his distress. This appeared to be more out of concern that the

Church is not as committed as it could be to the oppressed than for his own safety.

In talking at the hospital with Helen Joseph, who has been under house arrest for years and who has just had a serious operation, we realized how dangerous liberal people can be to their friends and acquaintances. Miss Joseph will need someone with her when she leaves the hospital but says she will not have anyone because the person would be subject to interrogation.

The Dean for this reason is a lonely man and has gone out of his way not to bring his staff into his confidence. Records have been well kept, and the Dean believes he can account for every Rand he has used in his work.

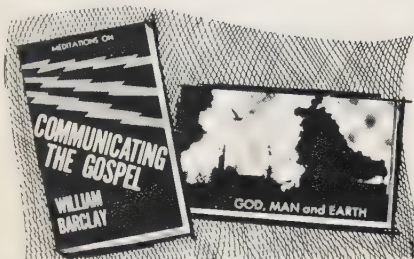
We believe the Dean felt our visit was helpful not only in personal support and as an expression of the concern of the American Church but in bringing some influence to bear on the case against him. The prosecution now knows that it is being carefully watched and the case will be reported abroad in the free world and by other jurists.

We believe the most hopeful outcome would be permission for the Dean to leave the country. He is a British National, not South African, and even if the case should be dropped, which is not likely, he would remain under constant surveillance. It appears he was arrested to intimidate the Church and to frighten others.

South Africa is a totalitarian State with every aspect of life dominated by the fact of *apartheid*, the four track system separating black, colored, Asian, and white in residence, employment, income, education, and in every discriminatory way possible. This fact, the two major languages with a great variety of tribal languages, the continual

By William F. Creighton

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Report from South Africa

and ever present surveillance of the police, and the presence all through the black and colored communities of informers give the government an iron grip.

Near the cities, blacks are separated into townships. People live in constant fear of pass violation for which they are sent to resettlement areas, or Bantustans, without any concern for breaking up families.

The resettlement areas to which women and children, and men not needed as labor, are sent are unbelievably bad. At Kinbasa near King William's Town we visited one large family with a sick father, at least five children, living in one room with a dirt floor and no sanitary facilities, one bed, and cooking over an open fire in a room with no chimney. We recognized a deep underlying anger all through the Bantu community and a deep unease in all the white community.

We did not feel the Bantustan system can provide any answer. The Transkei is more attractive than the townships near the cities, but it cannot support its own population; its unproductive land is largely mountainous, and while it has a chief minister and a parliament, it is in every way subservient to the Republican government and its civil servants.

We asked everywhere about the ultimate outcome and got a variety of answers. One observer who has been courageous in fighting *apartheid* believes the system is so tight and isolated from the outside world that it can continue for a long, long time. Others feel a flash incident could incite violence at almost any time.

None of the white South Africans with whom we spoke was completely defensive of the system, and some were outspokenly in opposition, but it must be true that most of the people we met were liberals and not typical of those who support the present government.

The American Consul arranged a meeting at his home with a group of American businessmen. They, without exception, made no effort to justify the laws under which they work and were most anxious for us to believe they are endeavoring to upgrade the African workers by doing things without permission that South African firms would not dare do, or by getting temporary permits on the basis of a white labor shortage and then continuing without requesting permission.

We discussed with them pension systems, insurance, improvements in the

townships including health provisions, wage equalization, and much else. They were not resentful of our questions and felt our Church's action with regard to General Motors was good if its intent was to prod their consciences. They did not believe in economic withdrawal or sanctions, believing the blacks much prefer to work for American firms. This was confirmed by African workers with whom we talked.

Despite what they said, American firms in South Africa are making between 14 and 40 percent on investments, and in recent years the enforcement of *apartheid* has become more, not less, intense.

Some few people believe an expanding economy will necessitate bringing blacks into management positions. Most feel that will not happen, and the blacks will remain a vast pool of cheap labor.

South Africa has armed forces stronger than all the other armies in Africa put together, and the possibility that what are variously called the Freedom Fighters or the Terrorist Groups can do anything other than commit suicide is remote. A general strike could tie up the whole nation overnight, but there is, at present, no way to organize it.

We came away believing that people outside South Africa can do little and that economic withdrawal is more important as a matter of U.S. morality than as an effective instrument of change within South Africa. Because South Africa is a trader nation, I believe the boycott of their exports may be of more influence than U.S. disengagement. This I would urge!

We feel any bridges that can be built, no matter how fragile, should be encouraged. We suggested using white liberals and the Church.

The few rays of light we saw were the comparative freedom of the press, the student movements, and the Church. Our view of the Church was superficial, but we felt in general that, although most of it is stuffy British and not bold, it has the capacity to produce heroes, and this should be encouraged. Out of twenty clergymen deported in recent years, seventeen were Anglican.

Dean French-Beytagh asked us especially to put all the heat we can on the Provincial Church to witness to human freedom. In doing this we must recognize we are asking people to take the same risks the Dean has taken and quite possibly to give their lives, and we must certainly, from our safe position, do this with much humility.

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Peter Rabbit: Meet the TV Generation

M.G.M.'s *Peter Rabbit and Tales of Beatrix Potter* is an exceptional and delightful film. It is, in fact, that often proclaimed but rarely attained cinematic creature, "a film for the whole family." And one with some integrity.

Beatrix Potter's most fruitful childhood allies in nineteenth-century England were her imagination, her sketchbook, and the creatures of the English countryside. Out of them she created a vision of her own private/public world—Jeremy Fisher the Frog, Jemima Puddleduck, Pigling Bland, as well as numerous mice, squirrels, and of course Peter Rabbit.

With them she peopled, expanded, and excited the minds of several generations. The late English lay theologian-philosopher C. S. Lewis recalled with particular fondness the point when into his life "came the Beatrix Potter books and here at last, beauty."

Her stories are children's classics, and "... *Tales of Beatrix Potter*" does them justice. Performed by the Royal Ballet against the stunningly muted color collage of the English Lake District, the tales unfold in an exercise of wonder.

There's love-blinded Jemima Puddleduck and her "duck-would-melt-in-his-mouth" suitor Mr. Fox; Pigling Bland who, off on his own to see the world and go to market (?), finds true love; Naughty Squirrel Nutkin and patient old Mr. Owl. These and all the others are faithfully here. (Although Peter Rabbit in Mr. McGregor's garden seems to get overlooked.)

And far from being a hindrance,



the ballet medium contributes to their telling because it pushes, supports, and provokes imagination.

Children's films have had to face the problem of today's youngsters who are not into fantasy and imagination as much as their forebears. Generations brought up on books and radio (people who *produced* fables like these) fantasized regularly as part of their everyday lives.

When that door creaked on "Inner Sanctum," everything which materialized was in your head. And what did Uncle Wiggly look like? Probably your favorite relative.

But things are different for the "TV Generation." You don't "happen" to the tube; it happens to you. And you just soak it in. Matt Dillon looks like James Arness, and that's all there is to that. Everything you see is exactly what you see and nothing more.

That's why the addition of ballet to

these stories is such a joy. It forces—or *fosters*—imagination. There's no dialogue. Not a stitch. And so whether you've ever heard of Beatrix Potter, Peter Rabbit, and Mrs. Tiggy-Winkle, *you've* got to supply—you've got to fantasize and imagine yourself into—what's going on.

And it's surprisingly easy.

As performed by the Royal Ballet, Frederick Ashton's choreography is natural, unstrained, and remarkably effective in conveying characterizations and story-line to the untrained eye. Mr. and Mrs. Town Mouse even wiggle their fingers like mice should, and Jeremy Fisher clip-clops 'cross the lily pads in the way you always knew frogs did when you weren't watching.

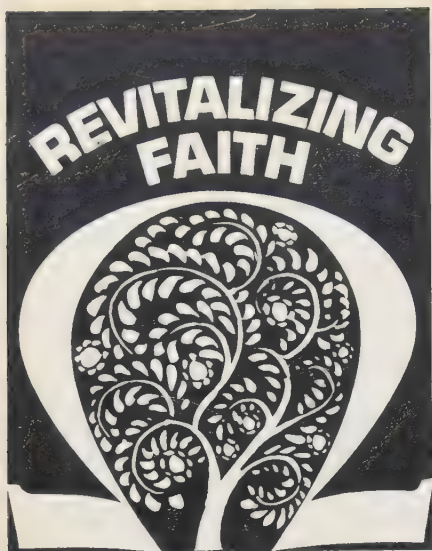
It drags at some points, but all in all, it's a delight. And the love and care which went into its making are evident.

Too often "fairy-tale" films have been butcher jobs produced on low budgets with sloppy technique, intelligence-insulting scripts, and poor acting. They usually offended child and adult alike and deserved their quick deaths on the "Saturday Matinee" circuit. Not so with "*Tales . . .*"

The word is that M.G.M. will be releasing a series of quality children's fable films. If this one is any indication, it means very good news for both parents and children.

Peter Rabbit and Tales of Beatrix Potter is a film you'll be glad you took your children—and yourself—to see.

—LEONARD FREEMAN



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Jesus Was a Feminist

Continued from page 2

tude toward women in Palestine did not come through the primitive Christian communal lens. That fact by itself underscores the great importance Jesus attached to His positive attitude—His feminist attitude—toward women: feminism is a constitutive part of the Gospel, the Good News, of Jesus.

Women Disciples of Jesus

The first obvious break we find Jesus makes with traditional custom is teaching women the Gospel, the meaning of the Scriptures, and religious truths. When we recall it was considered improper, and even "obscene," to teach women the Scriptures, this action of Jesus is obviously an extraordinary, deliberate decision to break with a custom invidious to women.

Moreover, women became disciples of Jesus, learning from Him but also following Him in His travels and ministering to Him. A number of women were regular followers of Jesus. In Luke's chapter 8 several are mentioned by name in the same sentence with the Twelve: "He made his way through towns and villages preaching and proclaiming the Good News of the kingdom of God. With him went the Twelve, as well as certain women . . . who provided for them out of their own resources."

The Greek word translated here as "provided for," and in Mark 15:40f as "ministered to," is *diekonoun*, the same basic word as "deacon". Apparently the tasks of the deacons in early Christianity were much the same as these women undertook.

First With the Good News

Jesus deliberately broke another custom disadvantageous to women. Jesus' first appearance after His resurrection to any of His followers was to a woman (or women), who was then commissioned by Him to bear witness to the risen Jesus to the Eleven. John 20:11ff.; Matthew 28:9f.; Mark 16:9ff.)

In typical male Palestinian style, the Eleven refused to believe the woman since, according to Judaic law, women were not allowed to bear legal witness. As Jesus was learned in the Law, He obviously was aware of this stricture.

His first appearing to and commissioning women to bear witness to the most important event of His career could not have been anything but deliberate: it was clearly a dramatic linking of a rejection of the second-class status of

women with the center of His Gospel, His resurrection.

The effort of Jesus to connect these two points is so obvious it is an overwhelming tribute to male intellectual myopia not to have noticed it in two thousand years.

Jesus and the Blood Taboo

All three of the synoptic Gospels insert into the middle of the account of raising Jairus' daughter from the dead the story of the curing of the woman who had an issue of blood for twelve years. (Mt. 9:20ff.; Mk. 5:25ff.; Lk. 8:43ff.) This story is especially touching because the affected woman was so reluctant to project herself into public attention that she "said to herself, 'If I only touch his garment, I shall be made well.'"

Her shyness was not because she came from the poor, lower classes, for Mark pointed out that over the twelve years she had been to many physicians on whom she had spent all her money.

It was probably because for twelve years, as a woman with a flow of blood, she was constantly ritually unclean (Lev. 15:19ff.), which made her in some sense "displeasing to God" but also rendered anyone and anything she touched (or anyone who touched what she had touched!) similarly unclean.

The sense of degradation and contagion that her "womanly weakness" worked upon her over the twelve years doubtless was oppressive in the extreme. This would have been especially so when a religious teacher, a rabbi, was involved.

But not only does Jesus' power heal her, He makes a great to-do of the event, calling extraordinary attention to the publicity-shy woman: "And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, 'Who touched my garments?' . . .

"The woman, knowing what had been done to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'"

Jesus obviously wanted it clear that He did not shrink from the ritual uncleanness incurred by being touched by the "unclean" woman. On several occasions Jesus rejected the notion of ritual uncleanness and by immediate implication rejected the "uncleanness" of a

woman who had a flow of blood, menstruous or continual.

Jesus apparently thought it more important to make this particular point dramatically, both for the sake of the afflicted woman herself and for the crowd, than to avoid the embarrassed woman's temporary psychological discomfort. Obviously He considered this lesson about the dignity of women vitally important.

A Racially Unclean Woman

Jesus again deliberately violated the common code concerning men's relationship to women, recorded in the story of the Samaritan woman at the well of Jacob. (John 4:5ff.)

Jesus was waiting at the well outside the village while His disciples were getting food. A Samaritan woman approached the well to draw water. Normally a Jew would not address a Samaritan, as the woman pointed out: "Jews, in fact, do not associate with Samaritans." But also normally a man would not speak to a woman in public (doubly so in the case of a rabbi). Jesus startled the woman, however, by initiating a conversation.

Jesus' action was out of the ordinary or she replied: "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" As hated as the Samaritans were by the Jews, it is nevertheless clear that Jesus' speaking with a woman was considered a more flagrant breach of conduct than His speaking with a Samaritan, for John related: "His disciples returned and were surprised to find him speaking to a woman, though none of them asked, 'What do you want from her?' or 'Why are you talking to her?'"

Jesus' bridging of the gap of inequality between men and women continued further, however, for in the conversation with the woman He revealed Himself in straightforward fashion as the Messiah or the first time: "The woman said to him, 'I know that Messiah is coming'. . . Jesus said to her, 'I who speak to you am he.'"

Just as when Jesus revealed Himself to Martha as "the resurrection" and to Mary as the "risen one" and bade her to bear witness to the apostles, Jesus here also revealed Himself in one of His key roles, as Messiah, to a woman.

Divorce and Dignity

Jesus takes one of His most important stands on the dignity of women with

His statements on marriage. His unpopular attitude toward marriage (Mt. 19:10: "The disciples said to him, 'If such is the case of a man with his wife, it is not expedient to marry.'") presupposed a feminist view of women; they had rights and responsibilities equal to men.

It was quite possible in Jewish law for men to have more than one wife. This was probably not frequently the case in Jesus' time, but there are recorded instances, e.g., Herod, Josephus. Women, however, could not have several husbands.

Only the man could initiate divorce. Women were basically chattels to be collected or dismissed as the man was able and/or wished. The double moral standard was flagrantly apparent.

Jesus rejected both by insisting on monogamy and the elimination of divorce. Both the man and the woman were to have the same rights and responsibilities in their relationship toward each other. (Mk. 10:2ff.; Mt. 19:3ff.)

Brooms vs. the Mind

Jesus clearly did not think of woman's role in the restricted terms of His contemporaries. She was not to be limited

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to being only a housekeeper. Jesus directly rejected the idea that the proper place of all women is "in the home" during a visit to the house of Martha and Mary. (Lk. 10:38ff.)

Martha took the typical woman's role: "Martha was distracted with much serving." Mary, however, took the supposedly "male" role: she "sat at the Lord's feet and listened to his teaching." Martha apparently thought Mary was out of place in choosing the role of the "intellectual," for she complained to Jesus.

Jesus' response rejects the stereotype for women. He treated Mary first of all as a person who was allowed to set her own priorities and in this instance had "chosen the better part." And Jesus applauded her: "It is not to be taken from her."

Again, when one recalls the Palestinian restriction on women's reading the Scriptures or studying with rabbis, it is difficult to imagine how Jesus could pos-

sibly have been clearer in His insistence that women were called to the intellectual life, the spiritual life, just as were men.

God as a Woman

Jesus used many ways to communicate the idea of the equal dignity of women. In one sense that effort was capped by His parable of the woman who found the lost coin (Lk. 15:8ff.), for here Jesus projected God in the image of a woman.

Luke recorded that the despised tax-collectors and sinners were gathering around Jesus, and consequently the Pharisees and scribes complained. Jesus then related three parables in a row, all of which depicted God's being deeply concerned for things.

The first story was of the shepherd who left the ninety-nine sheep to seek the one lost—the shepherd is God. The third parable is of the prodigal son—the father is God. The second story is of the woman who sought the lost coin—the woman is God!

Jesus did not shrink from the notion of God as feminine. In fact, it would appear that Jesus included this womanly image of God quite deliberately at this point for the scribes and Pharisees were among those who most of all denigrated women—just as they did the "tax-collectors and sinners."

It would make an interesting investigation to see if the images of God presented here by Luke were ever used in a Trinitarian manner—thereby giving the Holy Spirit a feminine image.

This passage seems to be particularly apt for Trinitarian interpretation: the prodigal son's father is God the Father. This interpretation has in fact been quite common in Christian history. Since Jesus elsewhere identified Himself as the Good Shepherd, the shepherd seeking the lost sheep is Jesus, the Son. This standard interpretation is reflected in, among other things, the often-seen picture of Jesus' carrying the lost sheep on His shoulders. The woman who sought the lost coin, then, should "logically" be the Holy Spirit.

Christian history contains many instances when the Holy Spirit has been associated with a feminine character, as, for example, in the Syrian *Didascalia* where, in speaking of various offices in the Church, it states: "the Deaconess however should be honored by you as the image of the Holy Spirit."

From this evidence it should be clear that Jesus vigorously promoted the dignity and equality of women in the midst of a male-dominated society: Jesus was a feminist and a radical one. Can His followers attempt to be anything less—*De Imitatione Christi?* ◀

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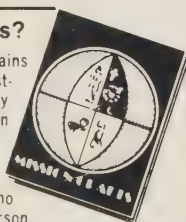
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The World's Best Happy Ending

Continued from page 14

No. Or yes. It doesn't matter. You forget what kind of proposition we are dealing with. There is no harm in thinking I am on the wrong bus when, in fact, I am on the right one—as long as I don't talk myself into getting off the bus. We have been offered a guide who says he can bring us home; either he can, or he can't.

But what I think about him has nothing to do with *his* competence. I may believe in him with all my heart: If he is a fraud, it gets me nowhere. Or I may doubt him absolutely: If he really knows the way, I can still get home by following him.

You have failed to distinguish between *faith*, which is a decision to act as if you trusted somebody, and confidence, which is what you have if, at any given moment, you feel good about your decision. It is probably not possible to have confidence without faith, but it certainly is possible to act in faith when you haven't a shred of confidence left.

Intellectual honesty is a legitimate hint for your own mental housekeeping; it has no effect whatsoever on things that already are what they are.

I suggest, therefore, that we stop this bickering and think about something more pleasant. We still have a long way to go. Have the last piece of venison pie while I tell you a classroom story.

When I teach dogmatic theology, I try to set up the faith on the same framework I have used in this series of articles: The Trinity creating the world out of sheer fun; the Word romancing creation into being and becoming incarnate to bring it home; Jesus as the sacrament of the Word; and the church as the sacrament of Jesus. Having done that, I then ask the crucial question: How does the story actually end?

Invariably, I get all the correct but dull answers: The Word triumphs; creation is glorified; the peaceable kingdom comes in. And I say, Yes, yes, but how does the story *actually* end?

The class looks at me for a while as if I were out of my mind and then offers some more of the same: The Father's good pleasure is served; man is taken up into the exchanges of the Trinity. And I say again, Yes, but how does the story end *in fact*?

No answer. I try another tack: Where does the story end? Still no answer. All right, I say, I'll give you a hint: Where

can you *read* the end of the story? And eventually someone says: In the Book of Revelation—but who understands that?

I'm not asking you to understand it, I say. I just want to know what you read there. What is the last thing that happens?

And, slowly and painfully, it finally comes out: *The New Jerusalem comes down from heaven to be the Bride of the Lamb.*

They never see it till they fall over it. It's the oldest story on earth: Boy meets girl; boy loses girl; boy gets girl! He marries her and takes her home to Daddy.

The Word romances creation till he wins her; *You are beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.* By his eternal flattery, he makes new heavens and a new earth; the once groaning and trav-

A Study Guide is available for group or individual use covering THE EPISCOPALIAN's eight-part series on the Christian Faith taken from Robert F. Capon's book The Third Peacock. THE EPISCOPALIAN's series ends with this installment. The book was published by Doubleday & Co. in April (\$4.95). Copies of the Guide are available for 25¢ each postpaid by writing to: Study Guide, Box 2122, Middle City Station, Philadelphia, Pa. 19103.

ailing world becomes Jerusalem, the bride without spot or wrinkle.

And finally, as she stands young and lovely before him, he sets her about with jewels, and she begins the bantle of an endless love: jasper, sapphire, chalcedony, an emerald; *Behold, you are fair, my love.*

Sardonyx, sardius, chrysolyte, beryl. *You are fair, my love; you have doves eyes.*

A topaz, a chrysoprasus, a jacinth, an amethyst; *You are fair, my beloved, and pleasant; also our bed is green.*

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: There I will give you my loves.

The mandrakes give a smell, and our gates are all manner of pleasant fruits, new and old, which I have laid up for you, O my beloved.

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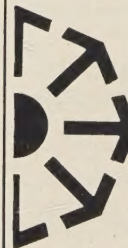
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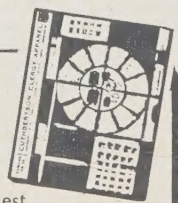
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- 4-9 World Council of Churches
Executive Committee meet-
ing, Sofia, Bulgaria
- 5 FOURTEENTH SUNDAY AFTER
PENTECOST
- 12 FIFTEENTH SUNDAY AFTER
PENTECOST
- 14 HOLY CROSS DAY
- 14 The Ministry Council, Sea-
bury-Western Seminary, Evan-
ston, Ill.
- 19 SIXTEENTH SUNDAY AFTER
PENTECOST
- 20-21 Tri-Diocesan Conference of
Self-supporting Ministers
Krisheim, Philadelphia, Pa.
- 21 ST. MATTHEW, APOSTLE AND
EVANGELIST
- 26 SEVENTEENTH SUNDAY AFTER
PENTECOST
- 26-30 Consultation on Church Un-
ion, Denver, Col.
- 28-30 Executive Council of the
Episcopal Church, quarterly
meeting, Seabury House,
Greenwich, Conn.
- 29 ST. MICHAEL AND ALL ANGELS



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Q. Is CCF independent or church operated? A. Independent. CCF is incorporated as a nonprofit organization. We work closely with missionaries of 41 denominations. No child is refused entrance to a Home because of creed or race.

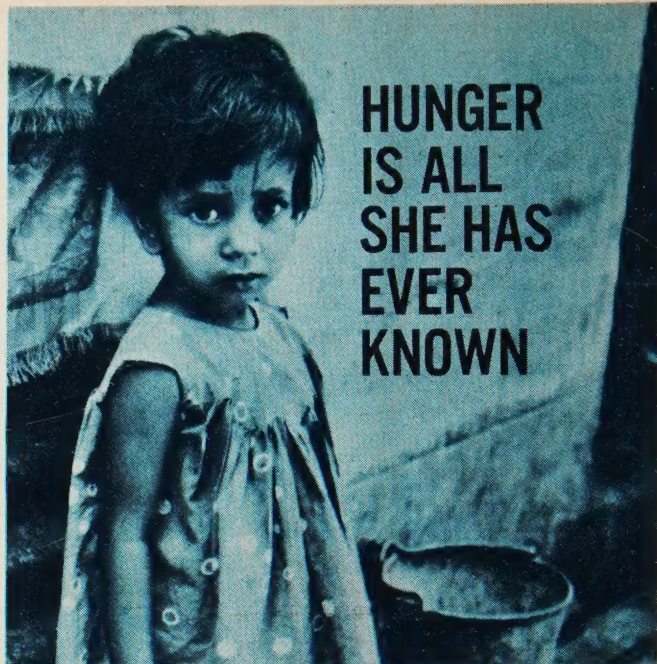
Q. When was CCF started, and how large is it now? A. 1938 was the beginning, with one orphanage in China. Today, over 100,000 children are being assisted in 55 countries. However, we are not interested in being "big." Rather, our job is to be a bridge between the American sponsor, and the child being helped overseas.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

Q. May groups sponsor a child? A. Yes, church classes, office workers, civic clubs, schools and other groups. We ask that one person serve as correspondent for a group.

Q. Are all the children orphans? A. No. Although many of our children are orphans, youngsters are helped primarily on the basis of need. Some have one living parent unable to care for the child properly. Others come to us because of abandonment, broken homes, parents unwilling to assume responsibility, or serious illness of one or both parents.

Q. How can I be sure that the money I give actually reaches the child? A. CCF keeps close check on all children through field offices, supervisors and caseworkers. Homes and Projects are inspected by our staff. Each home is required to submit an annual audited statement.



Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives every day.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending, because she has a CCF sponsor now. And for only \$12 a month you can also sponsor a child like Margaret and help provide food, clothing, shelter—and love.

You will receive the child's picture, personal history, and the opportunity to exchange letters. Christmas cards—and priceless friendship.

Since 1938, American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

So won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa) and Hong Kong. (Or let us select a child for you from our emergency list.)

Write today: Verent J. Mills

Box 26511

CHRISTIAN CHILDREN'S FUND, Inc. Richmond, Va. 23261

I wish to sponsor ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most. I will pay \$12 a month I enclose first payment of \$_____. Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$_____

☐ Please send me more information.

Name _____

Address _____

City _____

State _____

Zip _____

Registered (VFA-080) with the U. S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7.

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